THE VOYAGES AND Trauailes of Sir *John Mandeuile* KNIGHT.

WHEREIN IS SET DOWNE THE Way to the HOLY LAND, and to *Hieruſalem:* As alſo to the Lands of the great *Caane*, and of *Preſter Iohn*, *Inde*, and diuers other Countries: Together with the many and ſtrange *Meruailes therein.*

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THE PREFACE.

Here beginneth a ſhort Treatiſe of Sir Iohn Mandeuile *Knight, (who was borne in* England, *in the Towne of S.* Albone) *and ſpeaketh of the wayes to* Hieruſalem, *to* Inde, *and to the great* Caane, *and alſo to Preſter-*Iohns *Land, and to many other Countries, and alſo of many meruailes that are in the Holy Land.*

FOraſmuch as the Land beyond the ſea, that is, the Holy Land, which ſome call the Land of *Behеſt*, among all other Lands is moſt worthy. In that Land it pleaſed our Lord to take fleſh and blood of the Virgin *Mary*, and to trauerſe that Land with his owne feet, and there he did many miracles, preach, and teach the faith, and the Law of Chriſtian men, as vnto his children; and there did ſuffer many reproofes and ſcornes for vs: and he that was king of heaun and earth, and of all things that are contained in them, would onely be called King of that Land, when he ſaid *I am King of the Iewes*: For at that time it was the Land of the Iewes: and that land he choſe before al other lands, as the moſt worthy part of all the world. And as the Philoſopher ſaith; *Virtus rerũ in medio conſiſtit*, that is, the vertue of things is in the midſt. In that land he led his life, and ſuffered death of the Iewes for vs, to ſaue and deliuer vs from the paines of hell, and from death without end, the which was ordained to vs for the ſin of our father *Adam* & our own ſinnes alſo. For he that will do any thing he will haue knowne openly, he wil proclaime it openly, in the middle place of a towne or of a citie, ſo that it may be knowne to all parties of the citie: So he that was King of glory and of all the world would ſuffer death for vs at Hieruſalem, which is the midſt of the world, ſo that it might be known to all nations of the world how deare he bought man. Ah deare God, what loue had he to his ſubiects, that when he had done no treſpaſſe, would for his treſpaſſors ſuffer death? Right wel ought men to loue, worſhip, and ſerue ſuch a Lord, & praiſe ſuch an holy land that brought forth a Lord of ſuch fruit, through the which each man is ſaued

if it be not his own default. This is that land prepared for an heritage to vs: and in that land would he dye aseased, to leaue it to his children. For the which each good Christian man that may & hath wherewith, should strengthen him for to conquer his right heritage, & purchase it out of the euill peoples hands: for we are called Christian men of Christ our father, and if we be the right children of Christ, we ought to challenge the heritage that our father left vs, & take it out of strange men hands. But now Pride, Couetise & Enuy, haue so enflamed the hearts of the Lords of the world, that they are more busie to disinherit their neighbours, then to challenge or conquer their right heritage aforesaid. And the common people that would put their bodies for to conquer this heritage, they may not doe it without Lords: for assembling of the people without a chiefe Lord, is as a flock of sheep without a shepheard, the which depart a sunder and wot not whither they doe goe. But would God the worldly Lords were at a good accord, and with other of their common people, would take this holy voyage ouer the sea, I trust wel that within a little time our right heritage before said, would be reconciled, & put into the hands of the right heires of *Iesu Christ*.

Now, forasmuch as it is long time since there was any generall passage thither, and that many men desire to heare the description of the holy Land, I will declare it.

I *Iohn Mandeuile* Knight, who was borne in *England*, in the Towne of S. *Albones*, passed the sea in the yeare one thousand three hundred, on S. *Michaels* day, & there remained long time and went through many lands, and many prouinces, kingdoms and Iles, and haue passed through Turkey, & through Armony the little and the great, through Tartary, Surry, Araby, Egipt the high and the low, through Libia, Chalde, and a great part of Ethiope, through Amazony, through Inde the lesse and the more, & through many other Iles which are about Inde, where many people dwell of diuers shapes. Of the men of which lands and Iles, I shall speake more plainly, and I shall declare part of the things I haue seene when time shall serue. For them that will visit the holy Citie of Hierusalem, and the places that are therabout, I will tell the right way that they shall hold thither; for I haue ridden it and passed it with good obseruation. *Farewell.*

THE

THE VOYAGES AND TRAVAILES OF Sir *John Mandeuile* KNIGHT.

A deſcription of the way to Hieruſalem on horſe, on foote, or by Sea. Chap. j.

HE That will trauaile to Hieruſalem, may goe many wayes, both by ſea and land, after the country that hee commeth from. And thinke not, kinde Reader, I will tell all the Townes, cities and Caſtles that men ſhall paſſe by, going, for then ſhould I make too long a tale, but onely the moſt principall Countryes, Cities and Townes that men ſhall goe by and through, to goe the right way.

Firſt, if a man come from the Weſt ſide of the world, as England, Ireland, Wales, Scotland, and Norway, he may if he will goe through Almaine, and through the Kingdome of Hungary, which King is a mighty Lord, and holdeth many lands and great: for he holdeth the land of Hungary, Sauoy, Camony, a great part of the kingdome of Ruſſie, and reacheth to the land of Milland, and marcheth on Cipres. And men muſt paſſe then through the land of Hungary, and through the Citie that men call Cipanum, q neare the Caſtle of Norburgh, and by the Ile Towne, and ſo by the riuer of Danubie, that is a great

a great riuer, and goeth into Almaine, vnder the hils of Lumbardy, and it taketh into it forty other riuers, and runneth throughout Hungary, through Cressles and Crochie, and goeth into the sea so strongly, and with so great might, that the water is fresh thirty miles within the Sea. And afterward men goe to Belgrane, and enter into the land of Vngres, and there men passe a bridge of stone that is ouer the riuer of Sparacke, and so passe through the land of Pinseras, and come to Grèece, to the Citie of Stermille, and to the citie of Affinpane, that was sometime called Vzadie the noble, and so to Constantinople, that was sometime called Vyzantium, and there the Emperour of Grèece hath his Court.

At Constantinople is the fairest Church in the world, and it is called S. Stevens. And before this Church is a guilt Image of Iustinian the Emperour, and it is sitting vpon an horse and crowned, and it was wont to hold a round apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his lands, for the apple is fallen out of the Images hand, and sure he hath left a great part of his Lordship: for he was once sole Emperour of Rome, of Grèece, and of all Asia the lesse, of Surry and of the land of Iudea, in the which Hierusalem is, and of the land of Egypt, of Persia and Arabia,

but

but he hath loſt all but Greece, and that hee holdeth onely. They would put the apple into the Images hand, but it will not hold it. The other hand he lifteth vp againſt the Eaſt, to menace mildoers. This Image ſtandeth vpon a piller of marble.

Likewiſe at Conſtantinople is the Croſſe of our Lord, and his Coate without ſeame, the Spunge, and the Reed, with the which the Iewes gaue our Lord gall to drinke on the Croſſe: and there is one of the Nailes that our Lord was naſled with to the Croſſe. Some men thinke that halfe the croſſe of Chriſt is in Cipres in an Abbey of Monkes, that men call the hill of the holy Croſſe: but it is not ſo, for the Croſſe that is at Cipres is the croſſe on the which Diſmas the good theefe was hanged: but all men know not that, yet for the getting of the offering, they ſay that it is the Croſſe of our Lord. For yee ſhall vnderſtand that the Croſſe of our Lord Ieſus Chriſt was made of foure manner of trées, as is apparant by the Verſe following:

In Cruce ſit Palma, Cedrus, Cypreſſus, Oliua.

For the peece that went right vp from the earth vnto the head, was of Cipres, and the peece that went ouerthwart, to which his hands were nailed, was of Palme, the ſtocke that ſtood within the earth, in which they made a mortays, was of Cedar, and the table aboue his head, on which the title was written, was of Oliue. The Iewes made this Croſſe of theſe foure woods, for they thought that our Lord ſhould haue hanged as long as the Croſſe would laſt, therefore made they the ſtocke of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Chriſt would haue ſtuncke, therefore they made the peece that went from the earth vpward, of Cipres, ſo that the ſmell of his body ſhould grieue no man that came vp, and that ouerthwart was made of Palme, in ſignification of victory, and the table wherein the title was, was made of Oliue, for it betokeneth peace, as the ſtory of Noe witneſſeth, when the Done brought the branch of Oliue, it betokened peace made betweene God and man.

And ye ſhall vnderſtand that the men that dwell beyond the ſea, ſay, that the peece of the Croſſe that was of Cipres, was of the tree that Adam eat the Apple off, for ſo they finde written. They ſay alſo, that their Scripture ſaith, that when Adam

was

was ſicke, willed his ſonne Seth, that he ſhould goe to Paradiſe, and pray the Angell that kept Paradiſe, that he would ſend him oyle of the tree of mercy, for to annoint him, that he might haue health, and Seth went, but the Angell would not let him come in at the gate, but ſaid vnto him, that he might not haue of the oyle of mercy, but he gaue him three kernels of the ſame tree that his father eate the apple off, and bad him as ſoone as his father was dead, that he ſhould put thoſe kernels vnder his tongue and bury him, and he did ſo, and of theſe three kernels ſprang a tree, & the Angell ſaid when the tree bare fruit then ſhould Adam be made whole. And when Seth came again and found his father dead, he did with the kernels as the Angell commanded him, of which came three trees, whereof a Croſſe was made that bare good fruit, that is, our Sauiour Ieſus Chriſt, through whom Adam and all that came of him ſhall be deliuered from euerlaſting death, if it be not their owne default. This holy Croſſe had the Iewes hid vnder the earth in the rocke of the mount Caluery, and it lay there fiue hundred yeares and more, as they ſay, vnto the time that S. Elene found it, which S. Elene was the daughter of Coel king of England, and then was called Britaine, and after marryed to Conſtantius, firſt Conſull, and after Emperour of Rome, who had by her iſſue, Conſtantine the great, borne in England, and afterward Emperour of Rome, which Conſtantine turned the name of Bizanckum into Conſtantinople: he reedified that citie, and made it the Monarcall ſeate of all Europe and Aſia minor. Alſo the Croſſe was in length eight cubits, and the peece that went ouerthwart was three cubits and a halfe.

A part of the Crowne wherewith our Lord was crowned, and one of the nailes, and the Speares head, and many other Reliques, are in France at Paris, in the Kings Chappell, and the Crowne ſtyeth in a veſſell of Chriſtall richly decked: for the French king bought theſe reliques ſometime of the Iewes, to whom the Emperour had laid them to pledge for a great ſumme of gold. And though men ſay that this Crowne was of Thornes, yet ſhall vnderſtand that it was of Ienkes of the Sea, which be white, and pricke as ſharpe as Thornes, for I

haue séene and beheld many times that at Paris, and that at Constantinople, and they were both made of Iookes of the Sea. And you shall vnderstand that our Lord in that night that he was taken, he was led into a Garden, and there he was examined sharpely, and there the Iewes crowned him with a Crowne of Abbespine branches that grew in the same Garden, and set it on his head so fast, that the blood ranne downe many places of his visage, necke and shoulders, and thereby the Abbespine hath many vertues, for he that beareth a branch of it about him, no thunder, nor no manner of tempest may hurt him, nor in the house that it is in, may no euill spirit come nor in no place where it is. And in that same Garden S. Peter denyed our Lord thrice. And afterwards was our Lord led before the Pharises and ministers of the Law, in another garend of Annas, and ther he was examined, scourged, and crowned eft with sharpe thornes, that men call Harbarens, that grew in the same garden, and that hath many vertues. And afterward he was led to a garden of Caiaphas, and there hee was crowned againe with Eglantine, and after that he was led to a chamber of Pilate, and there he was crowned, and the Iewes set him in a chaire, and clad him in a mantle of purple, and then made they a crowne of Iookes of the sea, and there they

they knéeled to him, and mocked him, saying: Aue Rex Iudeorum, that is, Haile King of the Iewes. And of the crowne, halfe is at Paris, and the other halfe at Constantinople, the which our Sauiour Christ had on his head, when hée was nayled on the crosse. And the Speares shafr the Emperour of Almaine hath, but the head which was put in his side is at Paris, they say, in the holy Chappell: Likewise the Emperour of Constantinople saith, that hée hath the Speares head, and I haue séene his, but it is greater then that at Paris. Also at Constantinople lyeth S. Anne, our Ladies Mother, whom S. Elene caused to be brought from Ierusalem, and also the body of S. Iohn Chrisostome, that was Bishop of Constantinople. There lyeth also S. Luke the Euangelist, for his bones were brought from Bethany where he was buryed, and many other reliques are there: and there is a vessell of stone, as it were marble, which men call Hidrius, that euermore droppeth water, and filleth it selfe euery yeare once. Ye shall further know that Constantinople is a faire citie and well walled, and it is thrée cornered, and there is an arme of the Sea that men call Hellespont, and some the bunch, of Constantinople, and some the breach of S. George: and this water encloseth two parts of the citie: and, vpward to the sea vpon that water was built the great citie of Troy, in a faire plaine, but that citie was destroyed by the Greekes.

Of the Ilands of Greece. Chap. ij.

About Greece are diuers Iles that men call Calabre, Calcas, Settico, Thoyforia, Minona, Faxson, Molo, Carpate, and Lempne. And in this Ile is mount Athoes that passeth the clouds, and there are diuers speeches, and many Countries that are obedient to the Emperour of Constantinople, that is Turcoply, Pincy, Narde, Comage, and many other, Thracy, and Macedony, of which Alexander was king. In this country was Aristotle borne, in a cittie that men call Strageris, a little from the cittie of Tragie, and at Strageris is Aristotle

 buried,

buryed, and there is an Altar on his tombe, where they make a great feaſt euery yéere, as it were a Saint. And vpon this Altar the Lords hold there great counſailes and aſſemblies, for they thinke that through the inſpiration of God and him, they haue the better counſaile. In this country are very high hils: there is the hill Olympus, that parteth Macedony and Thracia, whoſe height reacheth to the clouds. There is alſo the hill Athoes, which is ſo high, that the ſhadow of it reacheth to Olympus, and it is neare threeſcore and ſeuenteene miles betweene. And aboue that hill is the ayre ſo cleare that no winde can be felt, neither may any beaſt liue there, the ayre is ſo dry. Some of the country ſay, that Philoſophers were wont to goe vnto the top of thoſe hils, (holding to their noſes a ſponge wet with water, becauſe of the drynes of the aire) and in the duſt of the hill to write letters with their fingers, which when they came againe the next yeare they found without any default, euen as they had written them the yeare before, whereby it appeareth that thoſe hils paſſe the clouds to the pure ayre.

At Conſtantinople is the Emperours pallace, which is faire and richly built, and therein is a place for iuſting, made about with ſtages, that euery man may well ſée without hinderyng of one another. Vnder theſe ſtages are vaulted ſtables for the Em-

Emperours horses, and all the pillers are of marble. Within the Church of S. Sophie, an Emperour would haue laid the body of his father when hee was dead, and as they made the graue, they found a body in the earth, and vpon the body lay a great plate of fine gold, and thereupon was written in Ebrew, Greeke, & Latine letters, these words, Iesus Christus nascetur de virgine Maria, & ego credo in eum; that is, Iesus Christ shall be borne of the virgin Mary, and I beleiue in him. And the date was, that it lay in the earth two hundred yeares before our Lord Iesus Christ was borne, and yet is that plate in the treasury of the Church, and it is thought that Hermogenes the wise man writ it.

And although the men of that Country be Christians, yet neuertheleſſe they vary from our faith: for they say that the holy Ghost proceedeth not from the Sonne, but from the Father onely: neither are they obedient to the Church of Rome, nor to the Pope, but they say that their Patriarches haue as much power there, as the Pope hath at Rome. And therefore Pope Iohn the xxij. sent letters to them, how that Christians should be all one, and that they should be obedient to the Pope: and among diuers answeres, they sent him this for one, Potentiam tuam summam circa subiectos tuos firmiter credimus. Superbitatem tuam sustinere non possumus. Auaritiam tuam satiare non intendimus. Dominus tecũ sit, quia Dominus nobiscũ est, Vale; that is, We beleeue well that thy power is great ouer thy Subiects. Wee may not suffer thy pryde. Wee are not purposed to fulfill thy couetousnesse. Our Lord be with thee, for our Lord is with vs. Farewell. Other answere might he not haue of them. And also they make their Sacrament of the Altar of sharpe bread, because our Lord made it of sharpe bread, when he made his Maundy, and on Sherthursday make they their bread, in token of the Maundy, and they bake it in the Sunne, and keepe it all the yeere, & giue it to sicke men. And they make but one vnction when they Christen children, and they annoint no sicke men: also they say there is no purgatory, and that soules shall haue neither ioy nor paine vntill the day of Doome.

And

And they say that fornication is no deadly sinne, but a kindly thing, and that men and women should wed but once, and who so weddeth more then once, their children are bastards, and gotten in sinne, and their Priests also are wedded: and they say that diuory or simony is no deadly sinne, and they sell benefices of the Church, and so doe men of other places, but it is great pitty, for now simony raigneth in the holy Church, God amend it when his will is. And they say that Lay-men should not sing Masse, but on the Saturday and on the Sunday: and they fast not the Saturday no time in the yeare, vnlesse it be Christmas or Easter euen. And they suffer no man that is on this side the Greeke sea, to sing at their Alters, and if it fall out that one doe, then they wash their Alter, without tarrying, with holy water, and they say that there should be but one Masse said at one Alter in a day. And they say that our Lord did neuer eate meate, but he made a shew of eating. And also they say that we sin deadly in shaning of our beards, for the beard is a token of a man, and a gift of our Lord: and they say that we sinne in eating of beasts that were forbidden in the old Law, as Swine, Hares and other beasts.

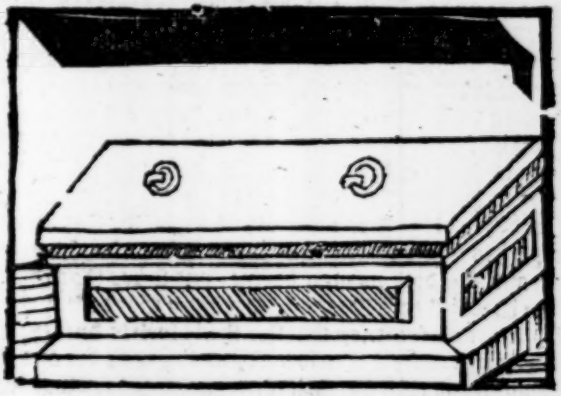
And this they say, that we sinne in eating of flesh on the day before Ashwednesday, and in eating of flesh on the Wednesday, and when we eate cheese or egges on the friday: and they curse all those that eate no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarkes, Archbishops and Bishops, and he giueth all the dignities of Churches, and baptiseth them that are vnworthy. Although it be so, that these touch not any way, neuertheless they shall serue to shew a part of the customes, manners, and diuersitie of Countries: and because this is the first country discordant from the faith, and opposeth the faith on this side the sea, therefore haue I set it here, that ye may see the diuersitie betweene our faith and theirs: for many men haue great liking to heare report of strange things.

To

To come againe to Constantinople, for to goe towards the Holy Land. Chap. iij.

NOw come wée againe for to know the way from Constantinople. Hée that will goe through Turkey, he goeth through the citie of Nike, and passeth through the gate of Cheuitot, which is very high, and it is a mile and a halfe from Nike: and who so will, may goe by the brach of S. George, and by the Gréeke sea, where S. Nicholas lyeth.



First, men come to the Ile of Silo, and in that Ile groweth Masticke, vpon as small trées as Plum-trées or Cherri-trées. Thence men goe through the Ile of Pathmos, where Saint Iohn the Euangelist wrote the Apocalips. You shall also vnderstand that when our Lord Jesus Christ dyed, S. Iohn the Euangelist was of the age of xxxij. yeeres, and hée lived after the Passion of Christ lxiij. and then dyed. From Pathmos men goe to Ephesin, which is a faire Citie and néere to the Sea, and there dyed S. Iohn, and hée was buried behinde the Altar in a Tombe, and there is a fayre Church: for Christians were wont to hold that place. But in the Tombe

of S. Iohn is nothing but Panna, for his body was translated into Paradise, and the Turkes hold now that citie, and the Church, and all Asia the lesse, and therefore is Asia the lesse called Turkey: and you shall vnderstand that S. Iohn did make his graue there in his life, and layd himselfe there being aliue, and therefore some say he dyed not, but that he resteth there vntill the day of Iudgment, and therefore truly there is a great mervaile, for men may see there apertly the earth of the tombe many times stirre and moue, as if there were a quicke thing vnder. And from Ephesim men goe through many Iles neare the sea, vnto the Citie of Pateran, where S. Nicholas was borne, and so to Parca, where he by the grace of God was chosen Bishop, and there is made right good wine and strong, that men call wine of Parca. From thence men goe to the Ile of Crete, which the Emperour gaue sometime to Ionas. And then men passe through the Iles of Cophas Lango, of the which Iles Ipocras was Lord, and some say that in the Ile of Lango is Ipocras his daughter, in manner of a Dragon, who is an hundred foote long, as men say, for I haue not seene her, and they of the Iles call her the Lady of the Country, and she dyeth in an old Castle, and sheweth her selfe thrice in the yeere, and she doth no man harme, and she is thus changed from a Damsell to a Dragon, through a Goddesse that men call Diana, and some say that she shall dwell so vnto the time that a Knight come that is so hardy as to goe to her and kisse her mouth, and then she shall turne againe to her owne kinde and be a woman, and after that she shall not liue long. And it is not long since a Knight of the Rhodes, that was hardy and valiant, said that he would kisse her, and when the Dragon began to lift vp her head against him, and he saw she was so horrous, he fled away, and the Dragon in her anger bare the Knight to a Rocke, and from thence cast him into the sea.

Yee

Yet of the Dragon. Chap. iiij.

THere was a young man that wist not of the Dragon that went out of a ship, and passed through the Ile til he came to the Castle, and entered into a caue, and went so long till he found a chamber, and then he saw a Damsell combing her head, and loking in a glasse, and she had much treasure about her, and he thought her to be a common woman that dwelled there to lodge men, and as he stood by the Damsell, the Damsell saw the shadow of him in the glasse, and she turned toward him and asked him what he would: and he said he would be her paramour or lemman, and she asked him if he were a Knight: and he said nay. And she said, then he might not be her lemman, but she bad him goe againe to his fellowes, and be made a Knight, and come againe on the morrow, and she would come out of the caue, and then he should kisse her mouth: and she bad him haue no dread, for she would doe him no harme, although she seemed hideous to him: she said it was done by inchantment, for she said, she was not such as he saw her then. Moreouer she said that if he killed her, he should haue al the treasure, & be her Lord and Lord of all those Iles. Then departed he from her and

went to his fellowes to the ship, and they made him Knight, and came againe on the morrow to kille the damsil, but when he saw her come out of the caue in forme of a Dragon, he had so great dread that he fled to the ship, and she followed him, and when she saw that he returned not againe, she began to cry, as one that had much sorrow, and returned againe, and sone after the Knight died: and since might no Knight se her but he died presently. But when a Knight commeth that is so hardy as to kille her, he shall not dye, but shall turne that damsell into her right shape, and shall be Lord of the Countrey aforesaid.

From thence men goe to the Ile of Rodes, which Ile the Hospitallers held and gouerned, and that they toke before time from the Emperour, and it was wont to be called Colles, and yet the Turkes call it Colles: and S. Paul in his Epistle writeth to them of the Ile Collossenses. This Ile is nere one hundred and fourescore miles from Constantinople. And from the Ile of Rodes men goe into Cipres, where are many vines, that first are red, and after a yere they ware all white, and those vines that are most white, are most pleasant, and as men passe that way, is a place, where was wont to be a great citie that was called Salathay, for all that country was lost through the follie of a young man, who had a fayre Damsell whom he loued well, and she died sodainely, and was buried in a tombe of Marble, & for the great loue he had to her, he went in a night to her Tombe, and opened it, and went and lay by her, and a while afterward returned home againe, and when it came to the end of nine moneths, a voyce came to him and said in this manner: as in the next Chapter followeth.

Of a young man and his Lemman. Chap. v.

GO vnto the tombe of the same woman that thou hast ben by, open it, and behold well that which thou hast begotten on her, and if thou let it goe, thou shalt haue much harme: and he went and opened

opened the Tombe, and there flew out a monſter right hideous for to ſée: the which monſter flew about the Citie and country, and ſone after the Citie and country ſanke downe. From Rodes to Cipres is fiue hundred miles and more, but men may goe to Cipres and not come to Rodes. Cipres is a good Ile and a great, and there are many good cities. There is an Archbiſhop at Nicholy, and foure other Biſhops in the land. And at Famagoſt is one of the beſt hauens on the Sea that is in the world, and there dwell both Chriſtians and Sarazins, and men of all nations.

In Cipres is the hill of the holy Croſſe, and there is the Croſſe of the good theefe Diſmas, as I ſaid before, and ſome thinke that there is halfe of the croſſe of our Lord, but it is not ſo, and they doe wrong that make men beléeue ſo. In Cipres lyeth S. Simeon, for whom the men of the country make great ſolemnitie. and in the caſtle of Amours lyeth the body of S. Hillarion, and they carefully kéepe it: and neare Famagoſt was S. Bernard borne.

Of the manner of hunting in Cipres. Chap. vj.

IN Cipres men hunt with Pampeons, that be like to Leopards, and they hunt wilde beasts right well, and they are somewhat bigger then Lyons, and they take wilde beasts more quickely then Hounds. In Cipres the customes, that Lords and other men eate vpon the earth, for they make diches within the earth, all about the hall, deepe to the knée, and they paue them, and when they will eate they goe thereinto, and sit there. This they doe to be more fresh: for that land is hotter then it is here. But at great feasts and for strangers, they set formes and boards, as they doe in this Country, yet they had leaner sit on the earth. From Cipres men may goe by land or by sea to Hierusalem, and in a day and a night he that hath a good winde may come to the hauen of Tire, that now is called Sur, for it is at the entry of Surry. There was sometime a faire citie of Christians, but the Sarasins haue destroyed the most part thereof, and they kéepe the hauen very carefully, for dread that they haue of Christians. Men might go right to that hauen

and

and not come to Cipres, but they are glad to goe to Cipres to reſt them on the land, or elle to buy things needfull for their voyage. Upon the ſea ſide are many Rubies found, and there is the well that holy writ ſpeaketh of, Fons hortorum, & puteus aquarum viuentium, that is, The well of gardens, and ditch of waters liuing. In this Citie of Tyre the woman ſaid to our Lord, Beatus venter qui te portuit, & vbera quæ ſuccifti: that is, Bleſſed be the body that bare thée, and the paps which gaue thée ſucke. And there our Lord forgaue the woman of Canaan her ſinnes, and there alſo in that place was the ſtone on which our Lord ſate and preached, and on the ſame ſtone was founded the Church of S. Sauiour. Upon that ſea is the Citie of Saphen, Sarep, or Sodome, and there was the dwelling of Ionas the Prophet, and thereby Elias the Prophet raiſed the widowes ſonne. Fiue miles from Sapheh is the Citie of Sydon, of which Citie Dido (that was Æneas wife after the deſtruction of Troy) was quéene: ſhe founded the Citie of Carthage in Affricke, which now is called Didonfart. And in the Citie of Tyre reigned Achilles the father of Dido: and a mile from Sidon is Beruth, and from Beruth to Sardena is three dayes iourney, and from Sardena is fiue miles to Damaſſe.

Of the hauen called Iaffe. Chap. vij.

NOw ſo will goe longer on the ſea, and come nearer to Hieruſalem, he muſt goe from Cipres by ſea to the port called Jaffe, for that is the next hauen to Hieruſalem: for from that hauen is but one dayes iourney and a halfe to Hieruſalem, and that hauen is called Jaffe, and the towne Affe, after one of Noes ſonnes, that was called Iapheth, who founded it: but now it is called Joys. And ye ſhall vnderſtand that it is the oldeſt towne of the world, for it was made before Noes floud, and there be the bones of a Giants ſide, that be forty foote long.

Of the hauen of Tyre. Chap. viij.

AND who arriueth at the firſt hauen of Tyre, or of Surrey before ſaid, may goe by land if he will to Hieroſalem, and then begoeth to the Citie of Acon in one day, that was called

Thole-

Tholomaida, and was before time inhabited by Christians. It standeth in the sea, and is from Venice by sea two thousand and fourescore miles of Lumbardy, and from Calabre, or Cicill, is to Acon one thousand three hundred miles of Lumbardy.

Of the hill Carme. Chap. ix.

AND the Ile of Grece is right in the mid-way: and beside the Citie of Acon toward the sea some eight hundred furlongs on the right hand towards the South, is the hill Carme, where Elias the Prophet dwelt, and there was the order of Carmes first founded. This hill is neither great nor high, and at the foote thereof hath formerly been a Christian citie called Caiaphas, for Caiaphas founded it, but it is now wholly wasted. At the west side of the hill is a towne that men call Sakkre, and it is built upon another hill. There S. Iames, and S. Iohn were borne, in memory of whom is a faire Church built. And from Tholomaida now called Acon, to a great hill that men call Ekelt de Tyrees, is an hundred furlongs, and beside that Citie of Acon runneth a

little

little riuer that men call Belion, and there neare is the fosse of Minon, all round, that is an hundred cubits or shaftments broad, and it is all full of grauell cleare shining, whereof men make cleare white Glasse, and men come from farre countries by ship, and by land with carts, to take of the grauell: and if there be neuer so much taken thereof one day, on the morrow it is as full againe as euer it was, which is a great meruaile, and there is alway a winde in the fosse that stirres by the grauell. And if a man put therein any mestall, as soone as it is therein it waxeth glasse: the glasse that is made of this grauell if it be put into the grauell, turneth againe into grauell as it was before. Some say it is a gulfe of the sea of grauell.

How *Sampson* slew the King and his enemies. Chap. x.

ALso from Acon before said, men goe thrée dayes iourney to the Citie of Philisten, that now is called Gaza, which is a rich citie, right faire and full of folke, and it is a little from the Sea, and from

that citie brought the strong Sampſon the gates of the cittie to an high hill, and was taken in the ſaid citie, and there he ſlew the king in his ſeat, and many thouſands more with him, for he made an houſe to fall on them. From thence men goe to the citie of Ceſarien, and ſo by the caſtle of Pilerins, then to Aſhalon, and to Japhat, & ſo to the holy citie of Hieruſalem.

The way by Babylon where the Souldan dwelleth. Chap. xj.

AND who ſo will goe through the land of Babylon, where the Souldan dwelleth, he may goe more ſecurely through theſe Countries, but muſt goe vp to mount Sinay before he come to Hieruſalem, and then returne againe by Hieruſalem: & he ſhall goe from Gaza to the Caſtle Dayre. And after a man commeth out of Surry, and goeth one, the way is very ſandy, and the wildernes laſteth eight dayes iourney, wherefore men muſt prouide them of neceſſary victuals: & that wildernes is called Archelleke: When a man commeth out of this Deſert, he entreth into Egipt, and they call Egipt Canopat, and in an other language men call it Perſine: and the firſt good towne that men come to, is called Beleth, which is at the end of the Kingdome of Alape,

Alape, and from thence men come to Babilon, and to Rapy: and in Babylon is a faire Church of our Lady, where she dwelt seuen yeares, when she was out of the land of the Iewes, for dread of king Herod. And there lyeth the body of S. Barbara virgin, and there dwelt Ioseph when he was sould of his brethren: there also Nabuchodonosor put the children into the fire, because they worshiped the true God: these Children were called Ananias, Azarias, and Misael (as the Psalme of Benedicite saith) but Nabuchodonosor called them thus, Sadrac, Misac, and Abednago, that is, God glorious and victorious, God ouer all kingdomes, and that was for miracle, that he made Gods sonne, as he said, goe with these Children through the fire. There dwelleth the Soudan, for there is a faire Citie and a strong castle which standeth vpon a Rocke. In that castle are alwayes dwelling to kepe the castle, and to serue the Soudan, aboue eight thousand persons, that take all their prouision at the Soudans court. This I well know, for I dwelt with him a great while a souldier in the warres against the Medians, and he would haue marred me vnto a great Princesse, if I would haue forsaken my faith.

Here followeth of the Souldan, and of his kingdomes that hee hath conquered, which he holdeth still by force. Chap. xij.

AND ye shall vnderstand that the Soudan is Lord of seauen Kingdomes, which he hath conquered and gotten to him by strength: and these be they, the kingdome of Canopat, the kingdome of Egipt, the kingdome of Hierusalem, whereof Dauid & Salomon were kings: the kingdome of Surry, whose chiefe Citie is Damasse: the kingdome of Alape in the land of Dameth, and the kingdome of Arabia, which was one of the three kings that made offring to our Lord when he was borne. Many other Iles he holds in his hand. He holdeth Calaphas, that is a great benefit vnto him, being among them of Ropes Ile, and that hale is cold.

And then men goe vp to the Mount of S. Katharin, and that is much higher then the mount of Moyses.

And this S. Katherin hath no Image in any Church or Castle, nor other dwelling place, but there is an hill of stones gathered together about the place where she was buryed. There was wont to be a Chappell, which now is wholy cast downe, but a great part of the stones is there left.

And

And vnder the foote of mount Sinay is a Monastery of Monkes, and there is the Church of S. Katherin, wherein be many lampes burning, and they haue ople Oliue enough to eate and to burne, and that they haue by miracle: for there come certaine of all manner of birds euery yere once, like pilgrimes, and each of them bringeth a branch of Oliue, in token of offering, where of they make much oyle.

For to returne from Sinai to Hierusalem, Chap. xiij.

NOw when a man hath dilited the holy place of S. Katherin, and he will turne to Hierusalem, if he shall first take leaue of the Monkes, and recommend him specially to their prayers, then those Monkes will freely giue to Pilgrimes dismals to passe through the wildernesse to Surry, so much as shall last thirteene dayes iourney. And in that wildernesse dwell many Arabins, that men call Bedions and Ascopards: These are folke that are full of all manner of ill conditions, and they haue no houses but tents, which they make of beasts skins, as of Camuels and other beasts which they eate, and therevnder they lye: and they seeke to dwell in places where they

may finde water, neare the red ſea, for in that wilderneſſe is great want of water: and it falleth out, that where a man findeth water one time, he findeth it not another time. and therefore make they no houſes in thoſe countries. Theſe men that I ſpeake of, till not the land, for they eate no bread, except it be thoſe that dwell neere a good towne, and they roſt their fiſh and fleſh vpon hot ſtones againſt the Sunne, & they are ſtrong men and warliſke, but they doe little but hunt wilde beaſts for there ſuſtenance, and they let not by their liues, therefore they dread not the Soudan nor any Prince of the world. And they had great war with the Soudan, at the ſame time that I was with the Soudan, they beare but a ſhield and a ſpeare to defend them with, and they vſe none other armour, but they winde there heads with a great linnen cloth.

When men are paſſed this wilderneſſe, then to come againe to Hieruſalem. Chap. xiiij.

AND when men haue paſſed this wilderneſſe, to come to Hieruſalem, they paſſe by Barſabe, that was ſometime a faire and a rich towne of Chriſtians, and yet is there ſome of the Churches left: and in that

that towne dwelt Abraham the Patriarke. This Towne of Warsabe was founded by Vrias, on whose wife Dauid begat Salomon the wise, that was King of Hierusalem, and of the twelue Tribes of Israel, and he raigned forty yeres: and from thence men goe to the vale of Ebron, that is from thence neere twelue miles, and some call it the vale of Mambre, and it is also called the vale of teares, forasmuch as Adam in that vale bewailed an hundred yeares the death of his sonne Abel, whom Caine slew. And this Ebron was sometime the principall citie of the Philistines, and there dwelt Giants, and it was free, so that all that had done euill in other places were there saued. In Ebron Ioshua and Caleb, and there company come first to espie how they might winne the land of promise. In Ebron Dauid raigned first eight yeres and a halfe, and in Hierusalem he raigned two and thirty yeres and a halfe, and there be the graues of the Patriarkes, Adam, Abraham, Iacob, and their wiues, Eue, Sara, Rabecca: and they lye in the side of the hill. And beside this hill is a right faire Church builded after the fashion and manner of a Castle, which the Sarasins kepe right well, and they haue the place in great worship for the holy Patriarkes sake that lye there, neither doe they suffer eyther Christians or Iewes to come therein, except they haue speciall leaue of the Soudan, for they hold Christians and Iewes but as hounds, therefore they come not to that holy place. And they call the place Spelunke, or double caue, or double graue, or one lyeth vpon another. The Sarasins call it in their language Cariatherba, that is, the place of the Patriarkes: and the Iewes call it Abboth, and in that place was Abrahams house, when he sate in his doore, and saw three persons and worshipped but one, as holy writ witnesseth saying, Tres vidit, et vnum adorauit; that is, He saw three, and worshipped but one.

Here

Here followeth a little of *Adam* and *Eue*, and other things. Chap. xv.

AND not farre from that place is a caue in a rocke, where Adam and Eue dwelt, when they were driuen out of Paradise, and there got they their children. And in that same place was Adam made, as some men say, for men called that place aforetime the field of Damasse, for it was in the worship of Damasse, and from thence he was translated into Paradise, as they say, and afterward he was driuen out of Paradise and put there againe: for the same day that he was put into Paradise, the same day he was driuen out, as soone as he sinned. And there beginneth the Ile of Ebron that lasteth neare to Hierusalem, where the angell bad Adam that he should dwell with his wife, and there they begat Seth, of which kindred Iesus Christ was borne. And in that vale is the field where men drow out of the earth a thing which in that country they call Camball, and they sate it in stead of Spice, and beare it to sell, and men cannot digge there so deepe nor so wide, but it is at the yeares end full againe by to the sides, through the grace of God. And two miles from Ebron is the graue of Lot, that was Abrahams brother.

Of

Of the dry Tree. Chap. xvj.

When a little from Ebron is the Mount of Mambre, of the which Mount the vale toke his name: and there is an Oake tree, that the Sarasins call Dypre, remaining sins Abrahams time. This tree is commonly called the dry tree, and they say it hath béene from the beginning of the world, and was afore time grene & bare leaues, vnto the time that our Lord dyed, as did all the Trées of that kinde in the world, & yet are there many of those in the world. And some Prophesies say, that a Lord or Prince of the West side of the world shall win the land of Promise, that is, the Holy Land, with the helpe of Christians, and he shall worship God vnder that Tree, and the tree shall ware grene and beare fruit and leaues, through which miracle many Sarasins and Iewes shall be turned to the Christian Faith, and therefore they doe great worship thereto, and kepe it very charily. And yet though it be dry it hath a great vertue, for certainely he that hath a little thereof about him, it healeth the sicknesse called the Falling-euill. It hath also many other vertues, and therefore is holden very precious.

From Ebron to Bethelem. Chap. xvij.

FRom Ebron men goe to Bethelem in halfe a day, for it is but fiue miles, and it is a very fayre way, and through pleasant woods. Bethelem is but a little Citie, long and narrow, and was walled and enclosed with a great ditch: it hath beene formerly called Ephrata, as holy writ saith, Ecce audiuimus eum in Ephrata, &c. that is, Loe we heard of the same at Ephrata. And neare the end of the Citie towards the East, is a very fayre and goodly Church, which hath many towers and pinacles very strongly built. Within that Church are foure and forty great marble pillers: and not farre from this Church is the field which flourished very strangely, as you shall heare.

Of a faire Mayden that should be put to death wrongfully. Chap. xviij.

THe cause is, forasmuch as a faire Mayden, that was accused wrongfully, for that she had done fornication, for which cause she was owned to dye, and to be burnt in that place, to which she was led. And as the wood beganne to burne about her, she made her prayer to our Lord, as she was not guilty of that thing, that he would helpe her, that it might be knowne to all men. And hauing thus prayed, she entred the fire, & those branches that were burning became red Roses, and those that were not kindled became white Roses, and these were the first roses that any man euer saw: & so was the mayden saued through the grace of God, wherefore that field is called the field that God flourished, for that it was full of Roses. Neare the Quire of the Church aforesaid, at the right side as men come downeward twelue steps, is the place where our Lord was borne which is now built with Marble, & trimmed with gold, azure, and other colours. A little thence, about three paces is the crib of the Oxe and the Asse, and neare that is the place where the

Star

Star fell that lead the three Kings, Iasper, Melchior and Balthasor: these three Kings offered to our Lord Incense, Gold, and Mirre, and they met together through the miracle of God, in a citie called Calake, which is three and thirty dayes iourney from Bethelem, yet were they at Bethelem the fourth day after they had séene the Starre. Under the Cloyster of this Church eighteene degrées, at the right side is a great pit, where the bones of the Innocents lye, and by that place is the tombe of S. Hierom, who translated the Bible and the Psalter out of Ebrew into Latine. And neare vnto that Church is the Church of S. Nicholas, where our Lady rested her, when she was deliuered of childe: and forasmuch as she had so much milke in her breasts that it payned her, she drew it out vpon the red stones of Marble, so that yet may the traces be séene white vpon the stones. Ye shall vnderstand also, that they that dwell in Bethelem are Christians, and there are faire Wines all about the Citie, and great plenty of wine: but their Booke that Mahomet gaue them, which they call Alkaron, and some call it Massaf, & some call it Harme, forbiddeth them to drinke any wine: for in that booke Mahomet curseth all that drinke of that wine, and all that sell it. And some men say, that he ones slew in his drunkennesse a good Hermit whom he much loued, and therefore he curseth the wine, and them that drinke wine, but his malice is turned to himselfe, as holy Writ saith: Et in verticem ipsius iniquitas eius discendit, that is, His wickednesse shall descend on his owne head. The Sarasins also eate neyther Béefe nor Swines flesh, for they say it is brother to man, and was forbidden in the old Law. Likewise in the land of Palestine, and in Egipt they eate little Meate, or Béefe, except it be so old that it may no more trauaile or worke: not because it is forbidden, but they kéepe them for tilling of their land.

In this Citie of Bethelem was King Dauid borne. hée was King of the land of the Iewes, and raigned in Hierusalem, and had forty Wiues, and three hundred Concubines. And at Bethelem toward the South side, is a Church of S. Markeror, that was Abbot there, for whom they made much

ſorrow when he oped: and it is ſhewed there how he made lamentation when he oped, and it is a pitious thing to beholde. From Bethelem to Hieruſalem is two miles, and in the way to Hieruſalem, halfe a mile from Bethelem, is the Church where the Angell told the ſhepheards of the birth of Chriſt. In that way is the ſombe of Rachel that was mother to Ioſeph the Patriarke, who oped as ſone as Beniamin was borne, and there ſhe was buryed, and Iacob her huſband ſet twelue great ſtones upon her, betokening that ſhe had borne twelue Children. In this way to Hieruſalem are many Chriſtian Churches, by the which men goe.

Of the Citie Hieruſalem. Chap. xix.

FOr to ſpeake of Hieruſalem, ye ſhall underſtand that it ſtandeth faire among hils, and there is neyther River nor Well, but water commeth by Conduit from Ebron. Alſo ye ſhall underſtand that at firſt it was called Iebus, and ſince it was called Salem, vnto the time of King David, who called it Hieruſalem, and ſo it is called yet. And about Hieruſalem is the Kingdome of Surry, and thereby is the Land of Paleſtine and Aſkalon: but Hieruſalem is in the land of Iuda, and it is called Iuda, for Iudas Machabeus was King of that land: and it boardereth alſo on the kingdome of Araby on the South ſide, on the Weſt ſide on the great ſea, on the North ſide on the kingdome of Surry, and the Sea of Cypres. About Hieruſalem are theſe Cities: Ebron at eight miles, Jericho at fiue miles, Barſabe at eight miles, Aſkalon at eightene miles, Jaffe at twenty and fiue miles, Ramatha at foure miles.

This land of Hieruſalem hath beene in the hands of diuers Nations, as Iewes, Cananites, Aſſyrians, Perſians, Macedonians, Grecians, Romanes, Chriſtians, Sarazins, Barbarians, Turkes, and many others. For Chriſt will not ſuffer lewd ſinners long to poſſeſſe it, be they Chriſtians or others. And now hath that land beene holden by Infidels an hundred yeeres and more, but God grant they may not hold it long.

Yet

Yet of this holy city of Hierusalem. Chap. xx.

AND ye shall understand that when men first come to Hierusalem, they goe first on pilgrimage to the Church where the holy grane is, the which is out of the citte on the North side: but it is now closed in with the wall of the towne. And there is a faire Church, round, all flat above, and well covered with lead: and on the west side is a faire and strong tower for Wels: and in the midst of the Church is a tabernacle made like a little house, in manner of halfe a Compasse, very richly trimmed with gold, azure, and other colours. On the right side is the Sepulchre of our Lord: and the Tabernacle is eight foote long, five foote wide and eleven foote high. And it is not long since the Sepulchre was all open, so that any man might then touch it: but because the folke that came thither, spoyled & brake the stones all in peeces,

therefore hath the Soudan made a wall about the Sepulchre, that no man may touch it. On the left side is a window, wherin are many lamps light, and there hangeth a lampe burning before the Sepulchre, which on Good-friday goeth out by it selfe, and lighteth againe by it selfe at the houre that our

Lord rose from death to life. And within that Church vpon the right side of the Mount Caluary, where our Lord was crucified, the crosse was set in a morteys in the Rocke, that is white of colour, and mingled with a little red, and vpon that rocke dropped the bloud of the wounds of our Lord, when he was nayled on the Crosse, and that is called Golgatha, and men goe vp to that Golgatha vpon steps: and in that morteys was Adams head found after Noahs flood, in token that the sinne of Adam should be redéemed in the same place: and vpon that rocke Abraham offered sacrifice to our Lord, and there is an Altar, and before that Altar lyeth Godfrey of Boleyn, Bawdwin, and others, that were Christians, and kings of Hierusalem. Likewise where our Lord was crucified is written, Hic Deus, Rex noster, ante sæcula operatus est salutem in medio terræ, this is, This God our king, before worlds, hath wrought health in the midst of the earth. Vpon this rocke also where the Crosse was fixed, is written within the rocke, Quod vides est fundamenta totius mundi, & huius fidei; that is, That thou seest is the ground of all the world, and of this faith. Yée shall vnderstand also, that when our Lord dyed hée was two and thirty yéeres old, and three moneths, yet the Prophesie of Dauid saith that he should liue forty yéeres, when he saith thus, Quadraginta annis proximus fui generationi huic, that is, Forty yéeres was I neighbour to this generation: and thus it should séeme that Prophesie is not true, but it is. For in old time men counted but ten moneths, to a yéere, of which March was the first, and December the last: but Caius Cæsar that was Emperour of Rome, added to these, two moneths more, January and February, & ordained the yéere of twelue Moneths, that is, three hundred dayes without Leape yéere, the proper course of the Sunne, and therefore after the accounting of ten moneths to the yéere, hée dyed in the fortieth yéere, and after our yeares of twelue moneths it is thirty two yeares and three moneths.

Also within mount Caluary at the right side there is an Altar where the Pillar lyeth that our Lord was bound to when he was scourged, and thereby are three other pillers, that alway

alway drop water, & some say that those pillers weepe for our Lords death. And neare this Aulter in a place forty steps deepe was found the very Crosse, by the knowledge of S. Elene, vnder a Rocke, where the Iewes had hid it. And they found three Crosses, one of our Lord, and two of the theeues. These crosses S. Elene tryed vpon a dead body, that rose as soone as the very Crosse of our Lord was laid vpon him. And there-by in the vale is the place where the foure nailes of our Lord were hid, for he had two in his hands, and two in his feete, and with one of those nailes the Emperour of Constantinople did make a bridle for his horse to beare him in battaile, by the vertue whereof he ouercame his enemies, and wonne all the Land of Asia, Turky, Damalle the more and the lesse, Surry, Hierusalem, Araby, Persia, and Mesopotamia, the kingdome of Alape, Egypt the high and the low, with many other kingdomes, euen almost all vnto Inde the lesse, that then were christened: and there were at that time many good men & holy Hermits, of whom the booke of the Fathers liues make mention, but now they are inhabited by Paynims and Sarasins, yet when it pleaseth God, as these Lands were lost through the sin of Christians, so through the helpe of God, by Christians, shall they be wonne againe. In the middest of this Church is a Tombe, in the which Ioseph of Aramathia laid the body

of

of our Lord when he had taken him off the Crosse, and vpon the same place did he wash the feete of our Lord, and that place men say is the middest of the world.

Of the Church of the holy Sepulchre. Chap. xxj.

WIthin that Church by the Sepulchre, on the North side, is the place where our Lord was imprisoned, & there is a part of the chaine with the which he was bound, & there he appeared first to Mary Magdalene when he was risen from death, and she thought he had beene a gardiner. In the Church of the Sepulchre was wont to be Chanons of S. Benet, and they had a Priory, and the Patriarke was there Soueraigne: and without the doores of the Church on the right side as men goe by eighteene steps, our Lord said to his Mother, Mulier, ecce filius tuus; that is, Woman, behold thy Sonne: Deinde dixit Discipulo, Ecce mater tua; that is, Then afterward he said to his Disciple, Behold thy Mother. And these words he said when he hanged vpon the crosse. And vpon the steps went our Lord when he bare the Crosse vpon his shoulder, and vnder these stayers is a Chappell where the Priests sing. And neare there is the stone where our Lord rested him when he was weary with bearing of the Crosse. And ye shall vnderstand that before the Church of the Sepulchre is a most strong citie and the great plaine that is betweene the citie and the Church on the East side without the wals of the Citie, is the vale of Iosaphat that commeth euen to the wals.

In this vale of Iosaphat, without the Citie is the Church of S. Stephen, where he was stoned to death, and thereby is a gate builded that may not be opened. Through this gate our Lord entred on Palme Sunday vpon an Asse, and the gate opened vnto him when he would goe to the Temple, and yet are the steps of the Asse seene in three places, the which stand in full hard stones. Before the Church of the Sepulchre, two hundred paces, is a great Hospitall of S. Iohn, in the which Hospitall are fifty foure pillers made of stone. And to

goe

toward the Eaſt from the Hoſpitall, is a right faire church that men call our Lady the great, and then is there another church by that, that men call our Lady of the Latine: and there it was that Mary Cleophe, and Mary Magdalene rent their haire when our Lord was put to death.

Of the Temple of God. Chap. xxij.

AND from the church of the Sepulchre, toward the Eaſt at ſeauenténe paces, is Templum Domini; That is a faire houſe, and it is all round, and right high, and couered with lead, and it is well paued with white marble, but the Sarazins will ſuffer no Chriſtians nor Iewes to come therein, for they ſay, that ſuch ſinfull men ſhould not come in that holy place, but I was ſuffered to goe in, and into other places where I would, for I had letters of the Soudan, with his great ſeale, and commonly other men haue but of his ſignet, and men beare his letter with his ſeale before them, hanging on a Speare, and men doe great worſhip thereto, and they kneele to it, and adore it, as if it were a God: alſo thoſe men to whom it is ſent, before they take it, doe bowe thereto, and then they take it, and

lay it vpon their heads, and afterward they kisse it and then they reade it, all bowing with great worship, and then they proffer them to doe all that the bringer will. And in this Templum Domini were wont to be Chanons Regulars, and they had an Abbot to whom they were obedient. In this Temple was Charlemaine when the Angell brought him the Prepuis of our Lord when he was circumcised, and after King Charles brought it to Aken into our Ladies Chappell.

Yet of the Temple of God. Chap. xxiij.

AND ye shall vnderstand that this is not the Temple that Salomon made, for that temple lasted but one thousand one hundred and two yeares. For Titus Vespasian his sonne, that was Emperour of Rome, laid siege against Hierusalem, for to discomfit the Iewes, because they had put Christ to death without leaue of the Emperour. When he had taken the Citie, he burnt the Temple and cast it downe, and toke all the Iewes, and put to death eleuen hundred thousand, and the rest he imprisoned, and sold thirty for a penny: for he said that they bought Iesus Christ for thirty pence. And since Iulian Apostata gaue leaue to the Iewes

Iewes to build the Temple of Hierusalem againe, but he forbade his Law. And when the Iewes had builded againe the Temple, then came the earth-quake (as God would) and cast downe all that they had made. Since that, Adrian the Emperour, who was of Troy, made Hierusalem againe, and the Temple in that same manner that Salomon made it, and commanded that no Iew should dwell there, but Christians: for although he himselfe, was not a Christian, yet he loued the Christians more then other men, saue men of his owne faith. This Emperour did also inclose and wall the Church of the holy Sepulchre within the Citie, that before was farre without the Citie, and he would haue changed the name of Hierusalem, and called it Helam, but that name lasted not long. And ye shall vnderstand that the Sarasins doe worship in that Temple, and they say that place is holy, and when they goe in, they goe bare foote: and before I and my fellowes came therein, we put off our harneſſe, and came bare foted into the Temple, and thought that we ought to doe as much as more then they that were Infidels. And this Temple is three-cornered and three cubits in wideneſſe, & as much in length, and thirty two cubits in height, and couered with Lead, and it is within full of pillers of marble. And in the midſt of the Temple is an Altar of twenty and foure steps of height. This place the Iewes called Sanctus sanctorum; that is, holy of holyes, & in that place commeth none but their Prelate that maketh their sacrifice, and the people sit all about in diuers seats, as they are in dignitie: and there be foure entrings into the Temple, and the dores are of cipres, and within the Eaſt dore our Lord said, Here is Hierusalem. And on the North side within the dore is a fountaine, but it runneth out, of the which holy writ speaketh and saith, Vidi aquam egredientem de Templo; that is, I saw water comming out of the Temple. And vpon the other side is a rocke that men called sometime Moryach (but after it was called Belet) and there is the Arke of God, with some reliques of the Iewes. This Arke did Titus carry with him to Rome, when he had diſcomfited the Iewes.

In that same Arke were the ten commandements, and Aarons Rod, and Moles Rod, with which he parted the red sea, when the people of Israell passed through on dry lode: and there was the Vessell of Manna, the cloathing and ornaments, and the tabernacle of Aaron, and a square table of Gold, with twelue precious stones, and a Wore of Jasper grauen with foure fingers, and eight names of our Lord within. & seauen Candlesticks of gold, and foure Censers of gold, and an Altar also of fine gold, and foure Lyons of gold, vpon the which they had a Cherubin of gold twelue spans long, and a Tabernacle of gold, and also twelue Trumpets of siluer, and a Table of siluer, and seauen Barley Loaues, and many other Reliques that were before the nativitie of Christ.

Vpon the Rocke slept Iacob when he saw Angels goe vp, and said, vere locus iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angell changed Iacobs name, and called him Israel.

In that same place also Dauid saw the Angell that slew the people with a sword, and put it all bloudy into the sheath. And on this Rocke was S. Simeon, when he receiued our Lord into the Temple: and on this Rocke he set him when the Iewes would haue stoned him, and the Rocke rent in two, and in that cleft hee hid him, and after came downe and gaue him light.

And on this Rocke sate our Lady and learned her Psalter. There likewise our Lord forgaue the sins of the woman that was taken and found in aduitery: and there was our Lord Iesus circumcised, & there the Angell denounced to Zacharie the Nativitie of S. Iohn Baptist. And there first offered Melchisedech bread and wine and water to our Lord in token of the Sacrament that was to come: and there Dauid prayed to our Lord for mercy, for him and for his people, when he saw the Angell slay his people, and our Lord anorn heard his prayer, and therefore he would haue made the Temple in that place, but our Lord Iesus Christ forbad him by an Angell, for he had committed murther in consenting to the slaying of the good knight Vrias, for to haue his wife: and therefore all that

hee

hᵉ had prepared for the building of the Temple, he left to Salomon his sonne, and he built it, and prayed to the Lord, that all those that prayed in that place, deuoutly & with good heart, that he would heare their prayer, and grant that they seruent, ly asked, and the Lord granted it, wherefore Salomons sonne called it, the Temple of counsell, and helpe of God.

Without the doores of that Temple is an altar, where the Iewes were wont to offer Doues and Turtles, and in that Temple was Zachary slane, and on the Pinacle the Iewes set S. Iames that was the first Bishop of Hierusalem. And a little from this Temple on the right side, is a Church couered with Lead, that is called the Schole of Salomon. Towards the South is the Temple of Salon, which is a great place, and in this place dwell Knights who are called Templers, and they were the founders thereof, and of their order, and in that Templum Domini dwell Channons.

From this Temple toward the East fire and twenty paces in a corner of the Citie, is the Bath of our Lord: and this Bath was wont to goe to Paradise: and not farre thence is our Ladies bed, and neare that is S. Simeons tombe. Without the Cloyster of the Temple toward the North is a faire Church of S. Anne our Ladies mother, and there was our Lady conceiued, and before that Church is a great tree, which began to grow that same night. And as men goe downe from that Church two and twenty steps, lyeth Ioachim our Ladies father in a tombe of stone, and there-nere was laid sometime S. Anne, but S. Elene did translate her to Constantinople. In this Church is a well in manner of a Cesterne, that is called Probatica piscina, that hath fiue entrings, & into that Cesterne an Angell was wont to descend and stir the water, and what man had bathed first therein, after the stirring, was made whole what disease soeuer he had. There was the man of the Palsie made whole, who had bin sicke eight and thirty yeres: And there beside was the house of Pilate, and a little from that the house of king Herod, who slew the Innocents.

Of Herod the King. Chap. xxiiij.

THis king Herod was a very wicked man, and a Tyrant: for he did first and foremost slay his wife, whom he loued full well, and for the great loue of her he went out of his wits, and so was he a long time, and afterward he came againe to himselfe. And after he slew his owne children that he had gotten of the said wife, and commanded likewise his second wife to be slaine, and a sonne that he had gotten of her, and after that he slew his owne mother, and he would also haue slaine his owne brother, but his brother died sodainely, and thus he did all the ill that he might. And then he fell sicke, and when he saw that he should die, he sent for his sister, and all the great Lords of the Country, and when they were there, he did put all the Lords into a Towre, and said to his sister, he wist well that the men of the Country would make no sorrow for him when he was dead, and therefore he made her to sweare vnto him that she should smite off the heads of the Lords euery one after his death, and then would men of the Country make sorrow for his death, in regard of the Noble mens deaths: and then he made his last testament. But his sister fulfilled it not as pertaining vnto the death of the Lords, for as soone as he was dead, she deliuered the Lords out of the Towre, and sent euery one home to their houses, and told them what her Brother commanded her to doe vnto them. And ye shall vnderstand that in that time were three Herods of great name. This of whom I speake, was called Herod Ascolonite, and he that did smite off S. Iohn Baptists head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay S. Iames, and put S. Peter in prison.

Of Saint Saluators Church. Chap. xxv.

A Little within the Citie is S. Saluators Church, and therein is Saint Iohn Chrisostomes arme, and the most part of

of Saint Stephens head.

And on the other side, toward the South, as men goe to mount Sion, is a faire Church of S. Iames, where his head was smitten off, and there is the Mount Sion, and a fayre

Church of God and our Lady, where she was dwelling, and dyed, & there was sometime an Abbey of Chanons Regulars, and from that place she was borne of the Apostles vnto the vale

vale of Iosaphat. And there is the stone that the Angell bare to our Lady from Mount Sinay, and it is of that colour that the rocke of S. Katherin is of: and there beside is the gate where our Lady when she was with child went through to Bethlehem. And at the entring of mount Sion is a Chappell, and in that Chappell is that stone great and large, with which the Sepulchre was couered when Christ was layd therein: the which stone, as it is written, the three Maries saw turned vpward when they came to the Sepulchre, and they found an Angell that told them that Christ was risen from death to life: and there is a little Pillar to the which our Lord was bound and scourged: and there was Annas house, that was Bishop of the Iewes at that time: and in that same place denyed S. Peter our Lord thrice before the Cocke crew: and there is a part of the Table, at which Christ eate his last supper with his Disciples: and yet there is the vessell with water, out of which the Disciples feete were washed: and neare by also is Saint Stephens graue: and there is the Altar where our Lord heard the Angels sing: and there appeared Christ first to his Disciples after his resurrection, when the gates were shut, and said Pax vobis, that is, Peace be to you: and vpon that mount appeared Christ to S. Thomas, and bad him feele his woundes, and that was the eight day after his Resurrection, and then he beleeued perfectly and said, Dominus meus & Deus meus, that is, My Lord, my God. In that same Chappell behinde the high Altar, were all the Apostles on Whitsunday, when the holy Ghost descended on them in likenesse of fire, and there God made peace with his Disciples: and there slept S. Iohn the Euangelist on our Lords breast, and saw in his sleepe many secret things of heauen.

Also mount Sion is within the Citie, and it is a little higher then the other side of the Citie, and that Citie is stronger on the one side then on the other, for at the foote of Mount Sion is a faire and strong castle, which the Soudan did cause to be made there.

On mount Sion was King David buried, and Salomon and many other Kings of Hierusalem, and there is the place where

where S. Peter wept full bitterly, when he had denyed our Lord: and a stones cast from that, is an other place where our Lord was iudged, for at that time was Caiaphas house there, and betweene the Temple of Salomon and mount Sion is the place where Christ raysed the mayden from death to life. Under mount Sion in the vale of Iosaphat, is a well called Natatory Silo, there was our Lord washed after he was baptised. And thereby is the tree on which Iudas hanged himselfe for despaire, when he had sold and betrayed Christ.

And thereby is the Synagogue where the Bishops of the Iewes and Pharises came to hold their counsell, and there Iudas cast the thirty peeces before them, and said, Peccaui, tradens sanguinem iustum, that is, I haue sinned, in betraying the innocent bloud.

Of the field Acheldemacke which was bought with the thirty peeces.

ON the other side of mount Sion, toward the South a stones cast, is the field that they bought with those thirty peeces for the which Christ was sold, that men call Acheldemache, that is, the field

of blond: in that field are many tombes of Christian men, for there be many Pilgrims buryed. And also in Hierusalem toward the West is a faire Church, where the trée grew, of the which the Crosse was made: and thereby is the Church where our Lady met with Elizabeth when they were both with childe, and S. Iohn stirred in his mothers wombe, and did worship to our Lord his maker: and vnder the Alter of this Church is the place where S. Iohn was borne, and thereby is the Castle of Emaux.

Of Mount Ioy. Chap. xxvij.

Two miles from Hierusalem is Mount Ioy, this is a faire place, and there lyeth Samuel the Prophet, in a faire tombe. It is called mount Ioy, for there those that trauaile, first sée Hierusalem. And in the middle of the vale of Iosaphat is a little riuer that is called Torrens Cedron, ouer which lyes the trée for men to passe ouer, of which the Crosse was made. In this vale is a Church of our Lady, and her Sepulchre, and she was thréescore and twelue yéeres of age when shée dyed. And there néere is the place where our Lord forgaue S. Peter his sinnes and misdeedes which hée had done. Néere vnto that, is a Chappell where Iudas kissed our Lord, that men call Gethsemane, when hée was taken of the Iewes, and there left Christ his Disciples before his passion, when hée went to pray, and said, Pater, si fieri potest transeat à me calix ista; that is, Father, if it may be done, let this Cup passe from mée. And thereby is a Garden where our Lord swet both blond and water: and there is the tombe of king Iosaphat, of whom the vale had the name: and on the side of that vale is the mount Oliuet, and it is called so, for there grow many Oliue trées, and it is higher then Hierusalem, and therefore from that Hill men may sée into the stréetes of Hierusalem, and betwéene the hill and the Citie is nothing but the vale of Iosaphat, and that is not very large, and vpon that hill stood our Lord when hée ascended into

into heauen, and yet semeth there the step of his left fote in the stone: and there is an Abbey of blacke Chanons, that was great sometime, but now there is but a Church. And a litle thence eighténe paces, is a Chappell, and there is the stone on the which our Lord God sate, when hée preached and said thus, Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum; that is, Blessed be they that are poore in spirit, for theirs is the kingdome of heauen. And there he taught his Disciples their Pater-noster. There also is a Church of that blessed woman Mary Egyptian, and there is she buryed. And vpon the other side, toward the East, three bow shotes from thence, standeth Bethphage, where our Lord Iesus Christ sent Peter and Iames for to fetch the Asse on Palme-Sunday.

Of the Castle of Bethania. xxviij.

THere toward the East is a Castle that men call Bethania, and there dwelt Simon the Leper that harboured our Lord, and them that were baptised of his Disciples, and hé was called Iulian, and was made Bishop, and that is hé that men call on for good Harbour. In that same place our Lord forgaue Mary Magdalene her sinnes, and there she washed his fete with teares, and wiped them with her hayre: and there was Lazarus raised after he had béene foure dayes dead.

Of Iericho and other things. Chap. xxix.

AT the returning to mount Oliuet, is the place where our Lord wept vpon Hierusalem, & there by our Lady appeared to Saint Thomas after her assumption, and gaue him her girdle: and there by is a stone on which our Lord sate often and preached. And there is mount Galile, where the Apostles were gathered when Mary Magdalene told them of Christs rising. Betwéene mount Oliuet and mount Galile is a Church, where the Angell told our Lady when she should dye.

And from Bethany to Jericho is fiue mile. Jericho was sometime a little citie, but it is wasted, and now it is but a little towne: that towne toke Iosua through the miracle of God, and bidding of the Angell, and destroyed it, and cursed those that should build it againe. Of that citie was Rahab that common woman, that receiued the messengers of Israell, and kept them from the perill of death, therefore she had a good reward, as holy writ saith, Quicunque accipit Prophetam in nomine meo, mercedem Prophetæ, &c. that is, he that receiueth a Prophet in my name, he shall receiue the reward of a Prophet.

Of the holy place betweene Bethany and the riuer Iordane, and other things. Chap. xxx.

ALso from Bethany men goe to the Riuer of Jordane, through the wildernesse, and it is nére a daies iourney betwéne. Toward the East is a great hill, where our Lord fasted fortie daies: vpon this hill was Christ tempted of the Diuell, when he said to him, command that these stones be made bread: and there is an hermitage, where dwelled certaine Christians, called Georgians, for S. George conuerted them: and vpon that hill dwelled Abraham a great while: and as men goe to Jericho, sat the sicke men crying, Iesu filî Dauid miserere nobis, that is, Jesus, the Sonne of Dauid, haue mercy vpon vs. And two mile from Jericho is the riuer Jordane. And ye shall vnderstand that the dead sea pareth the land of Jude and Araby, and the water of that sea is bitter, and it casteth out a thing that men call Aspatum, as great péces as an horse: and Hierusalem is two hundred forlongs from the sea, and it is called the dead sea, because it runneth not, neither may any man or beast liue therein, and that hath béne proued many times, for they haue cast therein men that were iudged to death: nor no man may drinke of that water: and if men cast vpon therein, it commeth vp againe: but if a man cast a feather therein, it sinketh, which is against kinde.

And

And thereabout grow Trées that beare fruit of faire colour, and seeme ripe, but when a man breaketh or cutteth them he findeth nought in them but coales and Ashes, in token that through the vengeance of God those Cities were burnt with the fire of hell.

And some men call that Lake the Lake of Alphited, and some call it the pooke of the diuell, and some call it the stinking poole, for the water thereof stinketh. There sanke those fiue cities through the wrath of God, that is, Sodome, Gomor, Aldema, Salome, and Segor, for the sinne of Sodome that raigned in them: but Segor, through the prayer of Lot was saued a great while, for it stood vpon an hill, and yet appeareth much therefore aboue the water, and men may see the walls in cleere weather: and in this citie of Segor, Lot was made drunke by his daughters and lay with them, for they thought that God would haue destroyed all the world, as he did with Noes flood, and therefore they lay by their father, that men might be borne of them into the world. And at the right side of the sea, standeth Lots wife in a pillar of salt, because she loked backe when the citie sanke downe.

Of *Abraham* and his generation. Chap. xxxj.

AND ye shall vnderstand that Lot was Harans son, Abrahams brother, and Sara Abrahams wife, was Lots sister: and Sara was ninety yeares old when she bare Isaac, and Abraham had another sonne named Ismael, that he had gotten of his maiden Agar, and he was fourteene yeares of age when Isaac was borne, & when Isaac was eight dayes old he was circumcised. and his other sonne Ismael was circumcised the same day, and was fourteene yeares of age, therefore the Sarasins that be of the generation of Ismael, doe circumcise them at fourteene yeares of age, and the Iewes that be of the generation of Isaac, doe circumcise them the eight day of there age.

And into that dead Sea foreside, runneth the River Iordane, and maketh there an end, and this is within a mile of S. Iohns Church: and a little beneath that same Church Westward, were the Christians wont to bath them: and a mile thence is the River Loth, through which Iacob went, when he came to Mesopotamia.

Of the River Iordane. Chap. xxxij.

THis River Iordane is no great nor no depe River, but there is much good fish therein, and there commeth from Mount Lybany two Welles, that men call Jor and Dane and of them it taketh the name: and vpon the one side of that River is Mount Gelboe, and there is a faire plaine. And on the other side men goe by Mount Lybany, to the Desert of Pharaon. These hils part the kingdome of Surry, and the Countrey of Phenice. On that hill grow Cedars, that beare long apples, which are as much as a mans head. This River Iordane diuideth Galile, and the land of Idumea, and the land of Botron, and it runneth into a plaine that men call Melsam, in the Sarasins language, and in English, Faire, because oft times there be kept great

great Faires: and in that Plane is the tombe of holy Iob.

In this Riuer Iordane our Lord was baptised, and there was the voyce of the Father heard, saying: Hic est filius meus dilectus, in quo acquiesco, ipsum audite; that is, This is my beloued Sonne in whom I am well pleased, heare him. And the holy Ghost descended on him, in likenesse of a Doue, and so was there at this Baptisme all the Trinitie. And through the riuer Iordane passed the children of Israel on dry foote, and they set vp stones in the middest of the water, in token of that Miracle. And also in that Riuer Naaman the Assyrian bathed him, who was leprous, and he was made whole. And a little from thence is the Citie of Aye, the which Iosua assailed and tooke. And about the riuer Iordane are many Churches, where Christians dwell. Also by the Riuer Iordane is the vale of Mambre, which is a faire vale and plenteous.

Of many other Miracles. Chap. xxxiij.

And ye shall further vnderstand, that as we goe from the red Sea, to passe forward to the Land of Promise, is a very strong Castle, that men call Carran or Hermops, that is,

is, the Kings hill. This Castle did a King of Fraunce make, whose name was Baudewin, who had conquered all the land, and put it into the hands of Christians to kepe, and vnder that castle is a fayre towne that is called Sabaoth, and thereabout dwell many Christians vnder tribute.

Then men goe to Nazareth, of the which our Lord had his name, and from Nazareth vnto Hierusalem is three daies iourney. Also men goe through the prouince of Galile, through Ramatha, through Sophym, and ouer the high hill of Effraime, where dwelled Anna that was the Prophet Samuels mother, and there was he borne, and after his death was buryed at mount Ioy, as I haue said before.

And after men come to Sybula, where the Arke of God was kept vnder Helie the Prophet. And there made the people of Israel their sacrifice vnto the Lord, and there spake our Lord first vnto Samuel. There also ministred God the sacrament. Nere thereby, at the right side is Gabaon, Rama, and Weniamin, of the which holy Writ speaketh. After that, men come to Sychem, that some men call Sychar and that is in the prouince of the Samaritans, and sometime there was a Church but it is all wasted, and it is a faire vale and plenteous, and there is a good Citie that men call Neople, and so from thence it is a dayes iourney vnto Hierusalem, and there is the Well where our Lord spake to the woman of Samaria: and Sychem is ten miles from Hierusalem, and it is called Neople, that is, the new towne. And there is the Temple of Ioseph, Iacobs sonne, that gouerned Egipt, from thence were his bones brought and laid in the Temple, and thither came Iewes often in pilgrimage with great deuotion: and in that Citie was Dina, Iacobs Daughter rauished, for whom her brethren slew many men, and thereby is the citie of Cozasim where the Samaritans make their Sacrifice.

On this hill would Abraham haue sacrificed his Sonne Isaac: and there nere is the vale of Dotayne, and there is the pit wherein Ioseph was cast by his Brethren before that they sold him, and it is two miles to Sychar, and from thence men come to Samary, that men call Sabasten, and that is

the

the chiefe city of that Country, and in that Citie was the seat of the twelue Kings of Israel, but it is not so great, as it was, and there was S. Iohn Baptist buryed betweene two prophets, Helizeus and Abdon, but he was beheaded in the Castle of Sarherin, neare the dead sea, and was buryed by his Disciples, at Samaria, and there did Iulian Apostata take his bones and burne them, for he was at that time Emperour, but that finger with the which he shewed our Lord, saying, Ecce Agnus Dei; that is, Behold the Lambe of God, would not be burnt, but Saint Tecla the Virgin, did bring it vnto Alphen, that is in the mountaines, in the which place they doe it great worship, and there was S. Iohn Baptists head closed in a wall, but the Emperour Theodosius did take it out, for he found it lapped in a cloath all bloudy, and he bare it to Constantinople, and there is yet the one halfe of the head: and the Vessell wherein his head was laid when it was smitten off, is at Geane, and they doe it great worship. Some say that S. Iohns head is at Amiens in Picardy, and some say it is S. Iohns head the Bishop: I wot not, but to God it is knowne.

Of the Samaritanes. Chap. xxxiij.

FRom Sebaſten to Hieruſalem is twelue miles, and among the hils of this country is a Well that men call Fons Iacob, that is, Iacobs Well, that changeth his colour foure times in a yeare: for ſometime it is red, ſomtime cleare, ſomtime greene, and ſometime thicke: and the men that dwell there are called Samaritanes, and they were conuerted by the Apoſtles, yet their Law varyeth from the Law of Chriſtians, as alſo from Iewes and Paynims. They beleeue well in one God that ſhall iudge all, and beleeue the Bible after the letter, and they lap their heads in re linnen cloath, that they may be knowne from others, for Saraſins wrap their heads in white cloath, the Chriſtians that dwell there in blew, and the Iewes in yealow: and in this Country dwell many Iewes paying tribute as Chriſtians doe.

And if ye will know the letters of the Iewes, they are these following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, teth, iod, caph, lamed, mem, nun, ſamech, ain, pe, zade, koph, reſh, ſchin, tau.

Of

Of Galile. Chap. xxv.

From this Country that I haue spoken of, men goe to the plaine of Galile, and leaue the hill on the one side: for Galile is in the Prouince of the Land of Promise, and in that Prouince is the citie of Naim, of Capernaum and Bethsaida, where S. Peter and S. Andrew were borne. Some men say that Antichrist shal be borne at Corazim, and nourished at Bethsaida, but he shall raigne at Corazim, therefore saith holy Writ, Væ tibi Corasim, væ tibi Bethsaida, that is, Woe be to thee Corazim, woe be to thee Bethsaida: But others say he shall be borne in Babilon, therefore said the Prophet, De Babilonia Coluber exiet qui totum mundum deuorabit; that is, Out of Babilon shall come a Serpent that shall deuoure all the world. Cana a chiefe Citie of Galile is foure miles from Nazareth: of which citie was the woman of Canaan, of whom the Gospel speaketh, and there our Lord did his first miracle, when at the mariage of the Archdeacine he turned water into wine. From thence men goe to Nazareth, which hath beene a great citie, but now there is but a little towne, and that vnwalled: There was our Lady borne, and of this citie our Lord take his name. At Nazareth also Ioseph take our Lady to wife, when shee was fourteene yeares of age: There the Angell saluted her, saying, Aue gracia plena Dominus tecum; that is, Haile, full of grace, the Lord is with thee. And there was sometime a great Church, but now there is but a little roome, to receiue the offrings of Pilgrims. There is the well of Gabriel, where our Lord was wont to bath him when he was little. At Nazareth was our Lord nourished: and Nazareth is called the flower of gardens, and it may well be so called, for there was nourished the flower of life, euen our Lord Iesus Christ. About halfe a mile from Nazareth is the blond of our Lord, for the Iewes led him vpon an high rocke, to cast him down and slay him, but Iesus escaped them, & leapt to another rocke, where his steps be yet seene, therefore some when they are in danger of theeues or enemies, say thus: Iesus

autem transiens per mediam illorum ibat: and they say these verses of the Psalter thée times, Irruat super eos formido, & pauor in magnitudine brachij. Domine fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine, et populus iste quem redemisti. And so when this is said, a man may goe without any letting. Ye shall also vnderstand and know that our blessed Lady bare her childe when she was fiftene yéres of age, and she lived with him thirty two yéres and thrée moneths, and after his passion she lived two and twenty yeares.

The way from Nazareth to the Mount or Hill of Tabor. Chap. xxxvj.

NIne from Nazareth to the Mount Tabor is thrée miles, and there our Lord was transfigured before S. Peter, S. Iohn, and S. Iames. And there they saw spiritually, our Lord, Moses, and Elias the prophet. For which cause S. Peter said, Bonum est nobis hic esse, &c. that is, It is good for vs to be here, let vs make thrée Tabernacles. And our Lord Iesus Christ bad them that they should tell no man, vntill the time that he was risen from death to life. From mount Tabor a mile distance is mount Hermon, and there was the Citie of Naim; before the gates of this Citie our Lord raised the Sonne of the widdow that had no more children.

Of the sea of Galile. Chap. xxxvij.

ANd from thence men goe to a Citie that is called Tyberias, that butteth on the sea of Galile, and though it be called the Sea of Galile, it is no Sea, nor arme of the sea, for it is but a streame of fresh water, and it is more then an hundred furlongs long, and fifty broad, and therein is many good fishes, and by that same Sea stand many good Cities: therefore this Sea changeth often his name after the Cities that stand thereupon, but it is all one water or sea: and vpon this Sea our Lord walked, and said to Peter when hée came on

the

the water, and was neare drowned: O exigua fide prædite. quid dubitasti? that is, O thou of little faith, why didst thou doubt?

Of the Table whereon Christ eat after his Resurrection. Chap. xxxviij.

IN this Citie of Tyberias, is the Table that Christ sate on with his Disciples after his Resurrection, and they knew him by breaking of bread, as holy Writ saith; Et cognoverunt eum in fractione panis; that is, They knew him in breaking of bread. And about the Hill of Tyberias, is a Citie where our Lord fed five thousand people with five Barley Loaues and two Fishes. In that Citie also did men cast in anger a fire brand or burning sticke after our Lord, but that same burning sticke did

fall on the earth, and incontinently grew out of the same sticke a tree, which is waxen a big tree, and there groweth yet, and the leaues of the tree be all blacke. Ye shall vnderstand that the River Iordane beginneth vnder the Hill of Lybany, and

there beginneth the Land of Promise, and it lasteth vnto Barsabe of length, and from the North part to the South is nine-score mile, and of breadth from Jericho to Jaffe, it is forty mile. And yée shall vnderstand that the land of Promise beginneth at the Kingdome of Surry, and lasteth vnto the wildernesse of Araby.

Of strange manners and diuers. Chap. xxxix.

AND in this Country, as in many other Lands beyond the Sea, it is a custome when they haue war, that if a Citie or Castle be besieged so strongly that they can send no messengers to any Lords for succour, then they write their Letters, and binde them about the neckes of Doues, and let them flye their wayes, because the Doue is of that nature, that shée will returne againe to the place where she is bred, and thus they doe commonly in that Country. And yée shall vnderstand that among the Sarasins, in many places dwell Christians vnder Tribute, and they are of diuers manners, and haue diuers Lawes, though they be all Christians, and beleeue all well in our Lord God, the Father, the Sonne, and the holy Ghost, but yet they faile in the Articles of our Faith, and they are called Iacobins.

For

For Saint Iames conuerted them to the Faith, and S. Iohn Baptised them: and they say that men néde onely to confesse their sins vnto God, and not vnto men, for they say that God had not one man confesse himselfe to another man. And therefore said Dauid in this manner, Confitebor tibi D. mine in toto corde meo, That is, Lord I will confesse my selfe vnto thée with all my heart. And in another place he saith thus, Peccatum meum cognitum tibi feci; That is, My trespasses I haue made knowne vnto thée. And in another place, Deus meus es tu, & confitebor tibi. That is, Thou art my God and I will confesse my selfe vnto thée. And in another place, Quoniam cogitatio hominis confitebitur tibi, that is, The thought of man shall be knowne vnto thée. And they read often the Bible and Psalter, but they say not in Latine, but in their owne language, for they say that Dauid and other Prophets did so. And S Austen, and S. Gregory say, Qui scelera sua cogitat, & conuersus fuerit veniam sibi credit. That is, Who so knoweth his sinne, and turneth, he may beléeue to haue forgiuenesse. And S. Gregory saith thus, Dominus potius mentem quam verbum considerat. That is, Our Lord taketh more héede to thought, then to word. And Saint Hillarius saith, Longorum temporum crimina ictu oculi, &c. That is,

Sinnes

ſinnes that are done of old time, perfit in the twinkling of an eye if hatred of them be in a mans hart. And therefore ſay they, by theſe authorities, that men ſhould confeſſe them onely to God, and this way the Apoſtles taught, but the Popes that came ſince, haue ordayned that men ſhould ſhriue them to Prieſts, and men as they are, and the cauſe is this. For they ſay, that a man that hath ſickneſſe, men may giue him no good medicine except they know the kinde of ſickneſſe: alſo they ſay a man can giue no good aduice, except he know the ſinne.

For there is a manner of ſinne that is grieuouſer to one man then it is to another, and therefore it is needfull that a man know and vnderſtand the kinde of ſin. And there be alſo other men that are called Nurryens, and they hold halfe our faith, and halfe the faith of the Grækes, and they haue long beards, as the Grækes haue.

And there be others that men call Georgians, whom Saint George conuerted, and they do worſhip more the Hallowes of heauen then others doe, and they haue their crownes ſhauen: the Clerkes haue round crownes, & the Lay-men haue ſquare crownes, and they hold the Grækes Law. And there be others that men call Chriſtians of girding, becauſe they weare girdles vnder-

vnderneath: some others called Nestorians, some Aryans, some Nubians, some Gregorians, and some Indians, that are of Prester Iohns Land, and euery one of those haue some Articles of our beliefe. But each of them vary from other, and their variance were to much to declare.

For to returne againe on this side Galile. Chap. xl.

NOw seeing I haue told you of many manners of men that dwell in the Countries aforesaid now will I returne againe to my way, for he that will turne from the Land of Galile that I spake of, to come on this side, he must goe through Damas that is a faire Citie, and full of good marchandises, and it is three dayes iourney from the sea, and fiue from Hierusalem: they carry their marchandises vpon Camels, Mules, Horses, Dromedaries, and other manner of Beasts. This city of Damas was founded by Helizeus, Abrahams seruant, who before Isaac was borne should haue borne his heyre: and there he named that citie Damas. And in that place Caine slew his Brother Abel: and beside Damas is the Mount of Syny: in this Citie be many Physitians, and that holy man S. Paul was a Physitian there, to heale mens bodies, before he was

conuerted, and after he was a Physitian of soules. And from Damas men goe to a place called our Lady of Sardmarch, that is fiue miles from Damas, and it is on a rocke, and there is a faire Church, and there dwell Christian Monkes e Nuns in that Church. Betweene the Citie of Darke and the Citie of Rophano is a Riuer called Sabatory: for on the Saturday it runneth fast, and all the worke else it standeth still and runneth not, or but a little. And there is another riuer that on the night freezeth fast, and vpon the day no frost is seene. And so men goe by a Citie that men call Berugh, and there those that will goe to Cipres take ship, and they arriue at the hauen of Sur, or of Tyre, and then goe on to Cipres: also men may goe right from the hauen of Tyre, and not come at Cipres, but arriue at some hauen of Grece, and by these wayes men come into the Countries before spoken of.

How a man may goe furthest and longest in the Countries that are here rehearsed. Chap. xlj.

NOw haue I tolde you the wayes by the which men goe furthest and longest, as by Babilon and mount Sinay, and many other places, through the which men turne againe to the land of Promise. Now will I tell you the shortest way

to

to Hierusalem, for many will goe the long way, some for want of company, and many other reasonable causes: and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that commeth from the land of the West, hée goeth through France, Burgoyn, Lumbardy, and to Venice, or to Gene, or some other hauen of those marches, and taketh there ship, and goeth to the Ile of Grisse, and so arriueth hée in Gréece, or else in port Myroch, or Valon, or Duras, or some other hauen of those marches, and arriueth in Cipres, and commeth not in the Ile of Rodes, but arriueth at Famagost, that is the chiefe hauen of Cypres, or else at Lamaton, and then taking ship againe, he passeth beside the hauen of Tyre, and commeth not to land, and so passeth by all the hauens of the coast, till he come to Jaffe, that is the next hauen to Hierusalem, for it is but twenty eight mile betwéene. And from Jaffe men goe to the Citie of Ramos, and that is but litle thence, and it is a faire citie, and beside Ramos is a faire Church of our Lady, where our Lord shewed himselfe vnto her in thrée shadowes, betokening the Trinity, and there néere is a Church of S. George, where his head was smitten off, and then to the Castle of Emaux, and then to the mount Joy, and from thence Pilgrims sée Hierusalem, and then to mount Modyn, and then to Hierusalem. At mount Modyn lyeth the Prophet Milache, and ouer against Ramatha is the towne of Donke, whereof the Prophet Amos was.

Of other wayes for to goe by land to Hierusalem. Chap. xlij.

FOrasmuch as many men can not endure the trouble of the sea, and better it is to goe by land although it be more paine, then a man shall goe to one of the hauens of Lumberdy, as Venice or another, and yée shall passe into Gréece or Port Myroch or another, and ye shall goe to Constantinople, and shall passe the water that is called the

Wach of S. George, that is an arme of the Sea. And from thence ye shall come to Pulnerall, and then to the Castle of Synople, and so to Capadocia, which is a great Countrey, wherein are many great hils: & ye shall goe through Turkey, and to the Citie of Nike, the which they wonne from the Emperour of Constantinople: and it is a fayre Citie, and well walled, and there is a River that is called the Lay, and then men goe by the Alpes of Mormaunt, and through the dales of Malchalines, and the dale of Ernar, and so more easily to Antioche, which standeth richly on the River. And he that will goe another way he goeth by the Romane coast and the Romane sea: on that coast is a fayre Castle that is called Florage: and when a man hath passed the hils, he commeth to the Citie of Mopach, and to Artose, where is a great bridge upon the River of Ferne, that men call Fassor, and it is a great river bearing ships: and before the Citie of Domas is a River that commeth from the Mount of Libany, which is called Alban: at the passage of this River, S. Eustace lost his two sonnes, when he had lost his wife: and it runneth through the plaine of Archades, and to the red sea. Then men goe to the Citie of Fermine, and so to the Citie of Ferne, and then to Antioche, and that is a fayre Citie and well walled, and it is two miles long, and there is a bridge over the River, that hath at each piller a good tower, and it is the best Citie of the Kingdome of Surry. From Antioche men goe to the Citie of Locuth, and so to Geble, and to Tortouse, and there by is the land of Lambre, and a strong Castle that men call Pambeke. And from Tortouse men goe to Tripolli on the Sea, and by this Sea men goe to Dacres: and there is two wayes to Hierusalem, by the way on the left hand men come first unto Damas by the river Jordane, & on the right side men goe through the land of Flagme, and so to the Citie Caiaphas, in which Citie Caiaphas was Lord, and some call it the Castle Pellerins, and from thence is foure dayes journey to Hierusalem, and they goe through Cesary, Philippi, Jaffe, Ramas, and Emaux, and so to Hierusalem.

Yet

Yet another way by the land toward the Land of Promiſe. Chap. xliij.

NOw haue I told you ſome wayes by land and by water, how men may goe to Hieruſalem. And there be many other wayes that men goe by, after the Countries that they come from, neuertheleſſe they come all to one end, yet is there a way all by land to Hieruſalem, and paſſe no Sea but to France or Flanders, but that way is very long and perillous, and of great trauaile, wherefore few goe that way: but he that will goe that way, muſt goe by Almaine and Pruſe, and ſo to Tartary. This Tartary is holden of the great Caane, of whom I ſhall ſpeake afterward, for thither reacheth his Lordſhip, and all the Lords of Tartary yeild to him Tribute. Tartary is a barren Country, and very ſandy, for there groweth little eyther Corne or other fruit, but there is great plenty of Beaſts, and therefore they eate fleſh without bread, and they ſup the broth, and they drinke the milke of all manner of Beaſts. And becauſe they haue great ſcarſitie of wood, they dry the dung of Horſes and of other Beaſts, and burne it for to dreſſe their meate by. Princes and other Lords eate but once in the day, and that is very little, and they be foule folke and of ill liking. In Summer there are many great tempeſts & thunders that ſlay many men and beaſts: ſometime on the ſodaine it is very cold, and againe on the ſodaine it is very hot. The Prince of the Land they call Roco, and he dwelleth at a Citie that is called Ordo, but very few ſtrangers doe deſire to dwell in that Land, for it is good to ſow thornes and weedes in, but other good there is none, as I heard ſay, for I was not that way, but I haue beene in other Countries marching thereon, as in the land of Ruſſie and Niſland, and the kingdome of Greeon, and Lectow, and the kingdome of Graſten, and in many other places: but I neuer went that way to Hieruſalem, and therefore I cannot well tell it, for I haue vnderſtood that men may

not well goe that way but in Winter, when the waters and mires that be in that land be frozen and couered with snow, so that men may passe thereon: for were not the snow, there might no man goe in that land but he were lost. And ye shall vnderstand that a man must goe three dayes iourney from Pyuse to passe this way, before he can come to the land of Sarasins.

And if by chance any Christians passe that way, as once a yere they doe, they carry their victuall with them, for they should finde nothing there but a manner of seede that they call Syles, and they carry their victuals vpon the Ise on sleds, and chariots without wheeles, and as long as their victuals last, they may dwell there, but no longer. And when the spies of the countries see Christians come, they runne to the townes and castles, & cry aloud Kare, Kara, Kara, and as soone as they haue cryed, then doe the people arme them. And ye shall vnderstand that the Ise there is harder then it is here, and euery man hath a Stone in his house, and therein they eat and doe all things that them needeth, and that is at the North part of the world, where it is commonly cold, for the Sun appeareth not, nor shineth but a little in that country, and that land is in some places so cold that there may no man dwell therein, and on the South side of the world, it is in some places so hot that there can no man dwell, the Sunne giueth so great heate in those countries.

Of the faith of the Sarasins, and of the booke of their law, named Alkaron. Chap. xliij.

FOr asmuch as I haue told you of the Sarasins and of other Lands, I purpose to set downe a part of their law, and of their beleefe, as their booke saith, that they call Alkaron, and some call that booke Mysaf, some call it Harme, in diuers languages of Countries, which booke Mahomet gaue them, in the which booke he wrote among other things, as I haue often read and seene, that they that are good shall goe to Paradise, and the euill folke to hell,

hell, and so beléeue all Saracins. And if a man aske of what Paradise they meane, they say it is a place of delights, where a man shall finde all manner of fruits at all times, and waters and riuers running with milke and hony, wine and fresh water, and they shall haue faire houses and good, as they haue deserued, and those houses are made of precious stones, gold, and siluer, and euery man shall haue ten wiues and maidens, and he shall euery day once haue to doe with [illegible], & yet shall they still be maidens. And they speake often of the blessed virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that she was chosen before all other from the beginning of the world, and that witnesseth well their Booke: and Gabriel told her the incarnation of Iesus Christ, and that she should conceiue and beare a childe: and they say that Christ was a holy Prophet in word and déede, and also méeke and right wise to all men, and one not any way blame-worthy: & they say that when the Angell told her of the incarnation, she had great dread, for she was very young, and there was one in that Country that practised Sorcery, who was called Takina, that with inchantments could make him like an Angell, and went often and lay with maidens, and therefore was Mary the more afraid of the Angell, and thought in her minde that it had béene Takina who went to maidens, and she charged him in the name of God to tell her if he were the same Takina, and the Angell bad her haue no dread for he was for certaine a true messenger of Iesus Christ.

Also their Booke of Alkaron saith, that she had a childe vnder a Palme tree, then was she greatly ashamed and wished herselfe dead, but as soone as her childe was borne, he spake and comforted her saying, Ne timeas Maria; that is, Be not afraid Mary. And in many other places saith their booke Alkaron, that Iesus Christ spake as soone as he was borne: and the Booke saith, that Iesus Christ was sent of Almighty God to be an ensample to all men, & that God shall iudge all men, the good to heauen, and the wicked to hell, & that Iesus Christ is the best Prophet of all other, and next to God, and that he

was

was a holy Prophet, for he gaue to the blinde their sight, and healed all diseases, he raised men, and was taken quicke into heauen. And if they may finde a Booke with Gospels, such as, Missus est Angelus, they doe it great worship: and they fast one moneth in the yeare, and eate onely at night, and they keepe them from their wiues, but they that are sicke are not constrained to it. And their Booke Alkaron speaketh of Iewes, and saith, they are wicked people, for they will not beleeue that Iesus Christ is of God. Further, they say the Iewes speake falsely of our Lady, and her sonne Iesus Christ, saying that they did not hang him on the Crosse, for the Sarasins beleeue so neere our Faith, that they are easily conuerted, when men preach the Law of Iesus Christ. They say also that they know right well by their Prophesies, that their Law of Mahomet shall faile, as the Iewes Law doth, and that the Law of Christians shall last to the worlds end. And if a man aske them wherin they beleeue, they say that they beleeue in God Almighty, that is the maker of heauen and earth, and all other things, and without him is nothing done, and at the day of Iudgement every man shall be rewarded after his deserning, and that all things are truth that God spake by the mouthes of his Prophets.

Yet further concerning *Mahomet*. Chap. xlv.

ALso Mahomet had writ in his Booke Alkaron, that every man should haue two wiues, or three, or foure, but now they haue nine, and as many lemmans as them liketh, and if any of these wiues doe wrong to their husbands, he may driue her out of his house and take in another, but he must giue her part of his goods. Moreouer, where men speake of the Father, the Sonne, and the holy Ghost, they say that they are not three persons, but one God: for their Booke Alkaron speaketh not thereof, nor of the Trinitie: but they say that God spake, or else he was dumbe, and that God had a Ghost, or else he was not aliue: They say Gods Word hath great strength, and so saith their Alkaron,

Kikaren, and they say that Abraham and Moses were greatly in fauour with God, for they spake with him, and Mahomet was a true messenger of God: and they haue many good articles of our faith, and some vnderstand the Scriptures, Prophets, Gospels, and the Bible, for they haue them written in their language. In their manner they know holy Writ, but they vnderstand it not but after the letter, and so doe the Iewes, for they vnderstand it not spiritually, but after their letter, and therefore saith Saint Paul, Litera occidit, spiritus autem viuificat, that is, The letter killeth, but the Spirit quickneth. The Sarasins likewise say that the Iewes are wicked, for they kéepe not the Law of Moses which hée gaue them: and also Christians are euill, for they kéepe not the Commandements of the Gospell, that Iesus Christ sent vnto them. And further I shall tell you what the Soudan told mée vpon a day in his Chamber, shutting out all other men, as Lords, knights, and others, for hée would speake with mé in counsell: and then hée asked mé how Christians gouerned themselues in our country: and I answered him and said, Right well, thankes be to God; but he said secretly nay, for hée said that our Priests made no force of Gods seruice: for they should giue good example to men to doe well, and they giue ill example, and therefore when the people should goe on the holy-dayes to Church to serue God, they goe to the tauerne to sin in gluttonie both day and night, eating and drinking as beasts that wot not when they haue enough. He said also, that there was much contention among Christians, and one would defraud another, & they were so proud that they wist not how to clothe them, now short, now long, now strait, now wide, & of all fashions: whereas they should be humble and méke, giuing their almes as Iesus Christ did, in whom they beléeue. He said also, that they were so couetous, that for a little money they would sell their children sisters, or wiues, one man taking another mans wife, and no man kéeping his promise: therefore said he, for their sins hath God giuen these lands to our hands, and not through our strength, but all for your sinnes. For we know certainely, that while ye truly serue your God, he will

helpe you, so that no man shall winne of you, if that yée serue your God as yée ought to doe: but whyle yee liue so sinfully as yee doe, wée haue no dread of you, for your God will not helpe you. And then I asked him how he knew the state of Christians in that manner: and he said, that he knew well both of Lords and of commons, by his messengers which hée sent through all the countries, as it were marchants, with precious stones and other marchandise, to know the manner of euery country. And then he did call againe all the Lords into his chamber to vs, and then shewed he vnto me three persons that were great Lords of that country, who shewed vnto me the manner of my country, and of all Christendome, as though they had béene men borne in the same parts, and they spake French right well, and the Soudan also, and then I had great meruaile of this slander of our faith, and so they that should be turned by our good examples to the faith of Iesus Christ, they are driuen away through our euill liuing, and therefore it is no wonder if that they call vs euill, for they say truth, but the Sarasins are true, for they kéepe truly the Commandements of their Alkaron.

Of the birth of *Mahomet*. Chap. lxvj.

AND ye shall vnderstand that Mahomet was borne in Araby: and he was first a poore drudge and kept horse, and went after marchandise. And so he came once into Egipt with marchandise, and Egipt was the same time christned, and there was a chappel beside Araby, and there was an Hermit, and when he came to the Chappell that was but a little low house, as soone as hée entred, it began to be as great as it were a pallace gate, and that was the first miracle that the Sarasins say that hée did in his youth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the képer of the land for the Prince Corodan, and gouerned it full well, in such manner that when the Prince was dead hée marryed the Lady named Quadrige. And Mahomet fell often into the falling euill; wherefore

the

the Lady was sorry that she had taken him vnto her husband: and he made her beleeue that euery time he fell so, the Angell Gabriell spake to him, & for the brightnesse of the Angell he fell downe. This Mahomet raigned in Araby, in the yere of our Lord fiue hundred and twenty, he was of the kindred of Ismael that was Abrahams son, whom he begat on Agar, the other are called Sarasins of Sara, but some are called Moabites, & some Ammonites after Lots two sons. This Mahomet loued well a good man an Hermit, that dwelt in the wildernesse, a mile from Mount Sinai, in the way as men goe from Araby to Chaldee, a dayes iourney from the sea, whence merchants of Venice come, and Mahomet went often to this Hermit, for he heard gladly the Hermit preach, but his men were displeased at it, for they trauailed sometime all night, wherefore they wished the Hermit dead. So it befell on a night, that Mahomet was sore drunken with strong wine, so that he fell a sleepe, then his men tooke his sword out of his sheath whiles he lay and slept, and therewith they slew the Hermit, and when they had done they put vp the sword againe all bloody, and vpon the morrow when that he found the Hermit thus dead, he was very angry in his minde, and right wroth, and would haue put his men vnto

death, but they all with one accord, and with one consent, said that he himselfe had slaine him, when he was drunken, and they shewed him his owne sword all bloudy, and then he beleeued that they said truth, and cursed the wine, and all those that drinke it. And therefore Saracens that are deuout drinke no wine openly, lest they should be reproued, but they drinke good Beuerage, sweet and nourishing, that is made of Calamels, and therefore is sugar made.

And it befell sometime that Christians became Saracens, either through poverty, simplenesse, or wickednesse, and therefore their Archbishop when he receiued them said thus: Lael-les ella Mahomet roses ella; that is to say, There is no God but one, and Mahomet his messenger. And seeing I haue told you a part of their law and of their customes: Now I shall tell you of their letters with their names.

First, they haue for a almoy, b berhat, c cathi, d delphoye, e ethoti, f thy, g garophing, h hecum, i iochi, k kathi, l lothun, m malach, n nahalin, o orthy, p phoziri, q zothij, r rucholat, s chorimus, t salathy, v yrichom, x mazot, z zalepin, & iohecen con, these are the names. Foure letters haue they yet more for diuersity of their language, forasmuch as they speake so in their throats, as we haue in our language, and speech in England. Two letters more they also haue in their A. B. C. that is to say y, &, the which are called throne and zowx.

Of diuers Iles and manner of people, and of meruailous Beasts. Chap. xlvij.

AND sithence I haue spoken before of the holy land and countries thereabout, & many wayes thither, and to mount Sinay, and to Babilon, and diuers other places which I haue spoken of: Now will I speake of strange beasts, of diuers people, Countries and Iles that are parted by the Flouds which issue out of Paradise terrestre. For Mesopotamia and the Kingdome of Calde and Araby, are be-

tweene

twéne two floods, Tigris and Euphrates, and the kingdome of Perlia and Perlia are betwéne two floods, Tigris & Nilus, and the kingdome of Surry, Palestine and Femines, are betwéne Euphrates & the Mediterranian Sea. It is of length from Marroch on the sea of Spaine, vnto the great Sea, and so it lasteth beyond Constantinople three hundred and twenty miles of Lombardy, and to the Ocean Sea. In Inde is the Kingdome of Bichem, which is all closed among hils, and beside Bichem is the Land of Amazony, wherein dwell none but women.

And thereby is the Kingdome of Albany, which is a great land and it is so called, because that men are more white there then in other places. In this Country are great Hounds and strong, so that they ouercome Lyons, and slay them. And ye shall vnderstand that in those Countries are many Iles and lands, of all which it were too long to tell, but of some I will speake more plainely afterward.

Of the hauen of Gene, for to goe by sea into diuers Countries. Chap. xlviij.

NOw he that will go to Tartary, Persia, Chalde, or Inde, he taketh ship at Gene or at Uenice, or at any other hauen, and so he passeth by the sea, and ariueth at Topasond, that is a good citie that some time was called the hauen of Iudge, and thereby is the hauen of Persia, of Medes, and of other marches. In this Citie lyeth S. Athanasius, that was Bishop of Alexandria, and made the Psalme Quicunque vult.

This man was a great Doctor of Diuinitie, and of the God-head, he was accused vnto the Pope of Rome, that he was an Heretike, and the Pope sent for him, and put him in prison, and while he was in that prison he made this Psalme and sent it vnto the Pope, and said, if that he were an heretike then was that Heresie, for that was his faith and his beleefe: and when the Pope saw that what he had said therein, was all our Faith, he anone deliuered him out of prison, and commanded that Psalme to be said every day at the beginning of seruice, and so he held Athanasius for a good Christian, but he would neuer after goe to his Bishoprieke, because they accused him of Heresie. Topasond was sometime holden of the Emperour of Constantinople, but a great man that he sent to helpe the country against the Turkes, did hold it to himselfe, and called himselfe Emperour of Topasond.

And from thence men go through Litle Armony, and in that country is an old Castle that is on a Rocke, that men call the Castle of Hippes, and there men finde an Hawke sitting vpon a perch right well made, and a faire Lady of Fairy that keepeth it, and he that will watch the same Hawke seuen dayes and seuen nights, some say that it is but three dayes and three nights, alone, without any company, and without slepe: this faire Lady shall come vnto him at the seuen, or at three dayes end, and shall grant vnto him the first thing that he shall aske of worldly things, and that hath often beene proued.

So

So vpon a time it befell that a man who at that time was King of Armony, that was a right doughty man, watched vpon a time, and at the seauen dates end, the Lady came to him and bad him aske what he would, for he had well done his duke: and the King answered and said, that hee was a great Lord, and in good peace, and he was rich, so that he would aske nothing but the continuall loue of the faire Lady, or to haue his will of her. Then this faire Lady answered and said vn. to him, that hee was a fole, for hee wist not what hee asked, neither might hee haue her, but hee should haue asked of her any worldly thing, for she was not worldly. Then the King said hee would nought else: and shee said, sith hee would aske nought else, shee would grant him and all that came after him, three things, and said vnto him: Sir King ye shall haue warre without peace vnto the ninth degree, and ye shall be in subiection vnto your enemies, and ye shall haue great nede of good Catteil. And since that time all the Kings of Armony haue bene in warre, and nedy, and vnder tribute of the Sarasins. Also a poremans sonne who watched on a time, asked of the Lady that he might grow rich and happy by marchandise, and the Lady granted him, but shee said to him that he had asked his vndoing, for great pride that he should haue thereof.

thereof. And this man became so great a merchant both by sea and land, that hée was so rich that hée knew not the thousand part of his góde. Also a knight of the templers watched likewise, and when he had done, hée desired to haue a purse full of gold, and whatsoeuer he tooke thereof, it should euer be full againe: and the Lady granted it him, but shée told him that he had desired his destruction, by the great misspending that he should haue of the same purse, and so it befell. But he that shall watch hath great néede to kéepe him from sléepe: for if he sléepe hée is lost, so that hée shall neuer be séene after. But this is not the right way, but for a marauaile.

From Topalond men goe to great Armony, to the Citie Artyron, which aforetime was a fayre Citie, but the Turkes haue so destroyed it, that there, neither groweth wine nor fruit. From Artyron, men goe to the hill Sabiliocoll, and there néere is another hill called Arath, but the Iewes call it Thano, where the Arke of Noe rested after the Deluge, and on that hill a man may sée very farre in cleare weather, for the hill is full seauen miles of height, and some say they haue béene there and put their fingers in the holes where the fiend went out when Noe saide in this manner, Benedicite. But I iudge that for snow that is alway vpon that hill, both Winter and Summer, no man may goe vp since NOE was there: but onely one is said to haue béene there, who brought a planke that yet is in the Abbey at the hill foote, for hée had great desire to goe vpon that hill, and when hée was at the third part vpward, hée was so weary that he might not goe further, and hée rested him and sléept, and when hée was awake, hée was downe at the hils foote: and then prayed hée to God deuoutly that he would suffer him to goe to the vpper part of the hill, and an Angell said, that he should haue his desire, and so hée did, and since that time no man did euer come there. And therefore a man ought not to beléeue all things that are spoken of it.

And from thence men goe to a Citie that is called Tanzyro, which is a faire and a rich Citie. Beside that Citie is an hill of salt, and thereof euery man taketh what hée will: and there

dwell

dwell many Christians vnder tribote of the Sarasins. From thence men goe through many Cities, Townes, and Villages toward Inde, and then come to a Citie that is called Callage that is a faire city, and nere that city is abundance of corne, vines, and all manner of fruits, and there met the three Kings together, that went to make their offerings to our Lord

in Bethelem. From that Citie men goe to another called Carrabage, and Paynims say that Christians may not dwell there, but they dye some, yet they know not the cause. From thence men goe through many Countries, Cities and townes, so that it were too long to tell all, and to the Citie of Carnaa, that was sometime so great, that the wall was fine and twenty miles about, which yet may be seene, but it is not now inhabited, and at that place endeth the Land of the Emperour of Persia.

Of the Country of *Iob*, and of the kingdome of Chalde. Chap. xlix.

On the other side of the Citie of Carnaa, men enter into the Land of Iob, that is a good land, furnished with plenty of all fruits, & it is also called Hiwere. In this land is the citie of Thomar. This Iob was a Paynim, and also he was Cofrans son, and he held that land as the prince thereof, and he was so rich that he knew not the hundred part of his goods, and after his peers, yet God made him richer then euer he was before, so that he was King of Idumea, after the death of king Esau, and when he was king he was called Ioab, and in that kingdome he lived an hundred threescore and ten yeares, so that when he dyed he was two hundred sixty and eight yeares old. And in that land of Iob is no want of any thing that is needefull for mans body. There are hils where men finde Manna, which Manna is called Angels bread, it is white of colour, and much sweeter then Sugar or hony, and it commeth of the dew of heauen that falleth on the hearbs, and there it congealeth and waxeth white, and it is vsed in medicines for rich men.

This Land boundeth on the land of Chalde, which is a great land, and there the men are very fayre, and well apparelled, as with cloath of Gold, beset with costly Pearles and many other precious stones. The women are but hard fauoured & goe bare foot, and meanly clad, with a wide and course coate, but so short that it scarce couers their knees, their faces are long

long, downe to the foote: they haue long blacke heyre hanging about their shoulders, and are nothing louely to looke vpon, but I had best say no more, for I am afraid I shall get small thankes for my praising of them. In this land of Chalde aforesaid is a Citie called Vur, and in that Citie was Abraham the Patriarke borne.

Of the kingdome of Amazony, where dwel none but women. Chap. L.

NEare the Land of Chalde is the land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to liue among them nor to haue rule ouer them. For afore time there was a king and men dwelling in that land, & they had wiues as in other Countries. Now it befell that the King had great warre with the men of Scythy, this King was called Colopius, and he was slaine in battaile, and all the Nobles of his land. When the Queene and the other Ladies of the land heard that the King and the Lords were slaine, they gathered them together and killed all the men that were left in

their land among them. And when they will haue any men to lye by them, they send for them into a Country that is nere their land and the men come and lay there eight dayes, or as the woman liketh, and then goe they againe, and if they haue men children they send them to their fathers when they can eate and goe, if they be maid children they keepe them: and if they be of noble blood they burne the left pap away for bearing of a shield, and if they be of a baser degree they burne the right pap away for shooting. For the women of that country are good warriours, and are often in pay with other Lords, and the Quéne of that land gouerneth well the land: this land is inuironed with water. Beside Amazony is the land of Termagute, that is a good land and profitable, and for the goodnes of that land king Alexander did make a Citie there, and called it Alexandria.

Of the land of Ethiope. Chap. lj.

On the other side of Chalde toward the South side, is Ethiope, a great land. In this land on the South are the folke very black. In this land is a well that in the day the water is so colde that no man may drinke

drinke thereof, and in the night it is so hot that no man may abide to put his hand in it. In this land the riuers and all the waters are troubled, and some pæld salt for the great heate, and men of that land are some dronken, and haue little appetite to meate. They haue commonly the flixe of the body, and liue not long.

In Ethiope are such men as haue but one foote, and they goe so fast that it is a great meruaile and that is a large foot, for

the shadow thereof couereth the body from Sun or raine, when they lye vpon their backs, & when their children are first borne, they looke like russet, but when they were old, then they be all blacke. In Ethiope is the Land of Saba, of which one of the Kings that sought our Lord at Bethlehem was King.

Of Inde the more and the lesse, and of Diamonds: of small people; and other things. Chap. lij.

FRom Ethiope men goe into Inde, through many and diuers Countries: first, through Inde the more, and it is parted into three parts, that is to say, Inde the more, which is a hot Land: and Inde the lesse, which is a temperate land: and the third part is toward the North, & there it is very cold, so that with great cold, frost and Ise, the water becomes Christall, and vpon that groweth the rich Diamonds that are of troubled colour, which Diamond is so hard that no man may breake it. Other Diamonds men finde in Araby, that are not so good, for they are more soft, and there be some in Cipres. In Macedonia men finde Diamonds likewise, but the best are in Inde, and some are many times found in Amaste, in the Pine where gold is gotten, when men breake the masse in peces: sometimes men finde some as great as a Peale, and some lesse, and those are as hard as those of Inde: sometime there are good Diamonds found in Inde vpon the rockes of Christall: and also vpon the rockes of Adamant in the Sea. And vpon other hils are Diamonds found that are as great as Hazell Nuts, which are all square, and pointed of their owne kinde, and they grow two together, male and female, and are nourished with the dew of heauen, and they engender commonly and bring forth other small ones, which increase & grow all the yere. I haue many times tryed, that if a man keepe them with a little of the Rocke, and wet them often with the dew, they will grow euery yere, and the small will wax great: and if a man doe beare that Diamond on his left side, then it is of more vertue, for the strength of their growing is toward

toward the North, that is, on the left ſide as men of thoſe countries ſay. To him that beareth the Diamond with him, it giueth hardineſſe, it kéepeth the lims of the body, it alſo giueth a man victory ouer his enemies if his cauſe be right, and it kéepeth him that beareth it in good temper, frée from ſtrife, riot, ill dreames, ſorceries and inchantments. Moreouer no wilde beaſt ſhall aſſaile or any way hurt him. This Diamond ſhould be neyther bought nor ſold, but giuen frely, for then it is of moſt vertue. It healeth the lunaticke, and him that is poſſeſſed with a diuell: and as ſoone as any venime or poyſon is brought nére to the Diamond, it moyſtneth, and begins to ſweat, and men may eaſily poliſh them, though ſome thinke they may not be poliſhed. But men may aſſay them well in this manner: firſt, cut them on precious ſtones, as Saphyres, or vpon Chriſtall, and then take a ſtone that is called Adamant, and lay a nædle before that Adamant, and if the Diamond be good and of vertue, the Adamant draweth not the nédle to it, whiles the Diamond is there. And this is the maner that they make beyond the Sea. But it chanceth ſometime that the good Diamond loſeth the vertue through him that beareth it, and therefore it is néedefull for to make it recouer the vertue againe, or elſe it is of little value.

Of diuers Kingdomes and Iles in the Land of Inde. Chap, liij.

THere is in Inde many countries and diuers kingdomes, and it taketh the name of a riuer that runneth through it, which is called Inde also, and there are many precious stones in the said riuer, and diuers other strange things, as Eeles of thirty foote long: and men that dwell neere that riuer are of swart colour, yellow and greene. In the land of Inde are more then fiue thousand Iles that are inhabited, (beside diuers that are vninhabited) and in each one of those are great plenty of Cities, and many people: for the Indians are of that condition that commonly they passe not out of their Land, for they dwel vnder the Planet Saturne, which maketh his course through the twelue Signes but once in thirty yeeres: yet the Moon passeth through the twelue Signes in one moneth, and for that Saturne is of so little stirring, therefore men that dwell vnder it, and in that Climate, haue no good will to stirre much abroad. But in our Country it is contrary, for we are in a Climate that is vnder the Moone, and of light stirring, and therefore it giueth vs will to much moning and stirring, and to goe into diuers Countries of the world, for it goeth about the world more swifter then any other Planet doth. Also men passe through Inde to many Countries by sea. And then they come to the Ile of Hermes, where Marchants of Venice, and of Gene, and of diuers other parts of Christendome come to buy their Marchandise. And it is so warme there in that Ile that mens members hang downe to their shankes, for the great dissoluing of the body. But men of that countrie that know better manners doe binde them strait, and anoint them with ointments made therefore for to hold them vp, whereby they may liue more ciuilly.

In this Land men and women lye all naked in the riuers from the beginning of the heate of the day till it be past noone, and they lye all in the water but the face for the great heate

heate that is there, and the women be not ashamed for the men. In this Ile the ships are without naile or bands of iron, lest the rockes of Adamant that are in the sea should draw the ships to them. From this Ile men go by sea to the Ile of Lana where is great plenty of corne, and the King of this Ile was sometime so mighty that he held war against King Alexander with great strength: men of this Ile haue many manners of beliefes and faith, and haue also diuers lawes: for some doe worship the Sunne, some the Fire, some the Trées, and some the Serpents, or any other thing that they first met in the morning, and some doe worship simulacres & Idols, but betwéene simulacres and Idols is no difference, for they are but Images made to what likenesse soeuer a man may inuent: for some Image hath an head like an Ore, and some haue three or foure heads, one of a man, or an horse, or Ore, or any other beast that a man hath séene.

And ye shall vnderstand, that they that worship simulacres, they worship them for worthy men that were sometime, as Hercules & others, who did many mercuailes when they liued. For they say they know well that they are not that God which created all things, but they that are in estimation with God for the mercuailes they did, and therefore they worship them. And

so say they of the Sunne, for it changeth oft times, and giueth sometime great heate for to nourish all things on earth: and because it is so great profit, they know well that it is not God, but it is in Gods fauour, and he loueth it more then any other thing, and for this cause they worship it.

Also they haue their reasons for other planets, and for fire also, for it is profitable and needefull. And of Ioels they say that the Ore is the holiest that they may finde on earth, and more profitable then any other: for he doth much good, and none ill, and they know well that it may not be without the speciall grace of God, and therefore they make their God the one halfe like an Ore, and the other halfe like a man, for man is the fairest and chiefest creature in the world. And they dos worship to Serpents, and other beasts that they first mete in the morning, and namely those beasts that haue good meting, after whom they spede well all the day after, the which they haue proued oftentime, and therefore they say that this meting commeth of Gods grace, and therefore they doe make Images like vnto these things, that they may worship them before they mete any thing else.

And

And there are some of them that say some Beasts are better for to méte then others, for Hares, Swine, and other beasts are ill to méte krll, as they say. In this Ile of Cana are many wilde beasts, and Rats in that country are as great as hounds here, and they take them with Mastiffes, for cats may not take them. From thence men come to a Citie that is called Sarchis, and it is a faire and good Citie, and there dwell many true beléeuing Christians, and there be men of Religion. From thence men come to the Land of Lombe, and in that land groweth Pepper, in a forrest that is called Tombar, & it groweth in none other place more in all the country, then in that forrest, and that forrest is fifty dayes iourney, and there by the land of Lombe is the Citie of Polomes, and vnder that Citie is a hill that men call Polombe, and therof taketh the Citie his name.

And so at the foote of the same hill is a right faire and cleare well, that hath a full good and swéet sauour, and it smelleth of all manner sorts of spices. And also at each houre of the day it changeth his sauour diuerslly, and who so drinketh thrice in the day of that well, he is made whole of all manner of sicknes that he hath, I haue sometime dronke of that well, and me thinketh yet that I fare the better: some call it the Well of

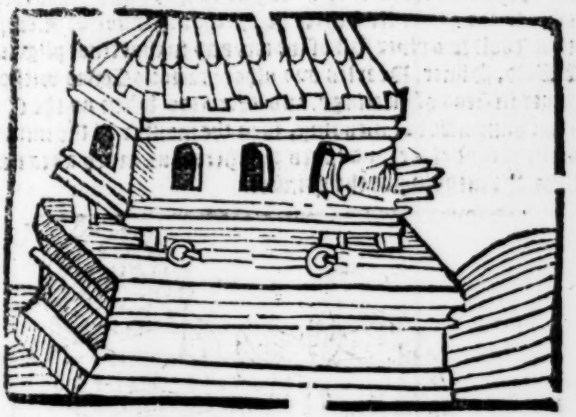
youth, for they that drinke thereof seeme to be young alway, and haue little sickenesse: and they say that this Well comes from Paradise terrestre, because it is of such vertue. In this land groweth Ginger, and thither come many rich marchants for spices. In this country men worship an Ore, for his great simplicitie and meekenesse, and the profit that is in him, for they make an Ore to labour sixe or seuen yeares, and then they eat him. And the King of that land hath euermore an Ore with him, and hee that keepeth him, every day taketh his fees for the keeping. And also every day he gathereth his dung, and his dung into a vessell of Gold, and beareth it to the Priest that they call Areth porta papaton, and the priest beareth it to the King, and maketh thereupon a great scure, and then the king putteth his hand therein, and they call it gaole, and he annointeth his front and his breast therewith, and they doe it great worship, and say hee shall be fulfilled with the vertue of the Ore before said, and that hee is hallowed through vertue of those holy things, as they say. And when the King hath thus done, then other Lords doe it, and after them other men, according to their degree, if they may haue any of the remnant.

In this Country their Idols are halfe men and halfe Ore, as in the figure in the second page before is shewed, and out of these Idols the wicked Spirit speakes vnto them, and giues them answere of what thing that they aske him: and before these Idols they many times slay their children, and sprinkle the blood on the Idols, and so make sacrifice. And if any man dye in that country, they burne them in token of penance, that hee should suffer no penance if hee were laid in the earth by eating of wormes: and if his wife haue no children, then they burne her with him, and they say that it is good reason, that shee keepe him company in the other world, as shee did in this, but if she haue children she may liue with them, if shee please, also if he will. In this country groweth good wine, and women drinke wine and men none, and women shaue their heads and not men.

Of

Of the Kingdome of Mabaron, Chap. liiij.

FRom this land men goe many a dayes iourney to a country called Mabaron, and this is a great kingdome, therein are many faire Cities and townes. In this Land lyeth S. Thomas in a fayre tombe, in the Citie of Calamy, and the arme and the hand



that he put into our Lords side after his Resurrection, when Christ said vnto him, Noli esse incredulis, sed fidulis, that is to say, Be not of vaine hope, but beleeue: that same hand lyeth yet without the tombe bare, and with this hand they giue their domes in that country, to wit, who saith right, and who doth not. for if any strife be betweene two parties, they write their names and put them into the hand, and then incontinently the hand casteth away the bill of them that doth wrong, and holdeth the other still that doth right, and therefore men come from farre countries to haue iudgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image, that is a Simulacre, and it is richly beset with precious stones and

pearles, to that Image men come in pilgrimage from farre countries with great deuotion, and there come some pilgrims that beare sharpe knives in their hands, and as they goe by the way, they slash their thankes and thighes that the blood may come out, for the loue of that Idoll, and they say that he is holy that will dye for that Idols sake. And there is some that from that time that they goe out of their houses at each third pace they knéele, till that they come to this Idoll, and when they come there, they haue Incense, or some other thing to offer to the Idoll. And there before that Minster or Temple of this Idoll is a river full of water, and in that river pilgrims cast Gold, Siluer, Pearles and other precious stones without number in stead of offerings, and therefore when as the Minster hath any néede of mending, then the maister of the minster goes vnto that river, and takes out thereof as much as is néedfull for the mending of the Minster.

And yée shall vnderstand that when any great feasts of that Idoll come, as the dedication of the Temple, or of the thzoning of the Idoll, all the country there about assemble there together, then they set the Idoll with great reuerence in a chaire richly beset with gold and tapestrie, and so they carry him with great reuerence and worship round about the cities before

before the chaire goeth first in Procession, all the maydens of the country, two and two together, and so after them goe the pilgrims that are come from farre countries, of the which pilgrims some fall downe before the Chayre, and so let all goe over them, insomuch that some are slaine, & others haue their armes and legs broken: this they doe for loue of the Idoll: thinking that the more paine they suffer here for their Idoll, the more ioy shall they haue in the other world. But a man shall finde few Christians that will suffer so much pennance for our Lords sake, as they doe for their Idoll. And nigh before the chaire goe all the Minstrels of the Country, which are without number, with great melody.

And when they are come againe to the Temple, they set vp the Idoll againe in his Throne: and for worship of the Idoll two or three are willingly slaine with sharp knives, & the men in that country think they haue great worship, if that holy man which is slaine be of their kindred: likewise they say, that all those that are there slaine, are holy men and Saints, and they are written in their letany, and when they are thus slaine, their friends borne their bodyes, and they take the ashes, and those are kept as reliques, and they say it is an holy thing, and that they feare no danger while they haue of those ashes.

Of

Of a great Country called Lamory, where the people goe naked: and other things. Chap. lv.

FRom this country two and fifty dayes iourney, is a country that is called Lamory and in that Land is great heat, and it is the custome there that men and women goe all naked, and they scorne all them that are clad: for they say that God made Adam and Eue all naked, and that men should haue no shame of that God made: and they beleeue in the same God that made Adam and Eue, and all the world. And there is no women marryed, but women are all common there, and they refuse no man. And they say that God commanded Adam and Eue, and all that come of them saying: Crescite & multiplicamini & replete terram; Encrease and multiply, and fill the earth. No man there may say this is my wife, nor no woman may say, this is my husband. and when they haue children they giue them to whom they will of them that haue medled with them.

Also the Land is all common, for euery man taketh what he will, for that one man hath now this yeare, another man hath the next yeare. And all the goods, as Corne, Beasts and all manner of things in that Country are common. For there

is nothing vnder locke, and as rich is one man as another: but they haue an euill custome in eating of flesh, for they eate mans flesh more gladly then other. Nevertheless, in that land is abundance of corne, of flesh, of fish, of gold, of siluer, and of all manner of good: And thither doe Merchants bring children

for to sell, and those that are fat they eat, but those that be leane they keepe till they be fat, and then are they eaten. And beside this Ile of Lambry, is another called Somober, the which is a good Ile, and there both men and women that are of the nobilitie are marked in the visage with a hot yron, that they may be knowne from other, for they thinke themselues the worthiest of the world, and they haue euermore warre with those men that are naked, of whom I spake before. And there are many other Iles and people, of the which it were ouermuch for to speake here.

Of the country and Ile called Iana, which is a mighty land. Chap. lvj.

AND there is also a great Ile that is called Iana, and the King of that country hath vnder him seauen Kings, for he

is a very mighty Prince. In this Ile groweth all manner of spices more plentyously then in any other place, as Ginger, Cloues, Nutmegs and other: and ye shall vnderstand that the Nutmeg beareth the Mace: Also in that Ile is great plenty of

all things saue wine. The King of this Land hath a rich Pallace, and the best that is in the world, for all the staires of his hall and chambers are made one of gold and another of siluer, and all the walles are plated with fine gold and siluer, and in those plates are written stories of Knights and battailes: and the floares of the hall and chambers are of gold and siluer, so that no man would beleeue the great riches that are there, except he had seene it: and the King of this Ile is so mighty, that he hath many times ouercome the great Caane of Cathay, which is the mightiest Emperor that is in the world, there is often warre betweene them, for the great Caane would make him hold his land tributary of him.

Of the Kingdome of Pathen or Salmasse, which is a goodly land. Chap. lvij.

AND for to goe forth by the Sea, there is an Ile that is called Pathen, and some call it Salmasse, for it is a great

king-

kingdome with many faire Cities. In this land grow trées that beare meale, of which men make faire bread and white, & of good sauour, & it semeth like as it were wheate. And there be other trées which beare venim, against the which is no medi-

cine, but only to take of the leaues of the same trées and stampe them, and temper them with water, and drinke it, or else he shall die sodainely, for nothing else may helpe him. And if ye will know how these trées beare meale, I shall tell you: men hewe with an hatchet about the roots of the trée by the earth, and they pierce it in many places, & then commeth out a liquor, the which they take into a vessell and set it in the Sunne, and drie it, and when it is drie they carry it vnto the mill to grind, and therof is faire meale and white. Also hony, Wine and venim are drawne out of other trés in the same manner, and they put it into vessels to kéepe. In that Ile is a dead sea, which is a water that hath no bottome, and if any man fall therein he can neuer be found: beside that sea groweth great Canes, and vnder their roots men finde precious stones of a great vertue, for he that beareth one of those stones about him, there may no Iron wound him nor draw blood of him, and therefore they that haue those stones fight full hardely, for there may no weapon that is of Iron wound him, therefore they that know the

manner, make their weapons without yron, and so they slay them.

Of the Kingdome of Talonach, the King whereof hath many wiues. Chap. lviij.

ANother Ile there is, that men call Talonach, the same is a great land, and therein is great plenty of fish, and other goods, as you shall hereafter heare. And the King of that land hath as many wiues as hee will, a thousand and more, and he neuer lyeth but once by any one of them: And also in that land is a great meruaile,

for all manner of fishes of the Sea come thither once a yere one after another, and they lye nere the Land, sometime on the land, and so lye three dayes, and men of that land come thither and take of them what they will, and then goe those fishes away, and another sort commeth, and lyeth also three dayes, & men take of them, and thus doe all manner of fishes, til all haue been there, and men haue taken what they will. But no man can tell the cause why it is so: But they of that country say, that those fishes come so thither to doe worship to their King, for they say he is the worthiest King of all the world, for he hath

so

so many wiues and getteth so many children of them. And that same King hath fifty M. Elephants or more, which he same, and they be kept for his pleasure by the men of that countrey, so that he may haue them ready at his hand when he hath any warre against any King or Prince, and then he doth put vpon their backes castles and men of war. as the vse of that land is, as other Kings and Princes doe thereabout.

Of the Iland called Raſo, where men be hanged as ſoone as they are ſicke. Chap. lix.

AND from this Ile men goe to another Ile, called Raſo, and the men of this Ile when their friends are ſicke, and that they beleeue ſurely that they ſhall dye, they take them and hang them vp quicke on a tree, and ſay it is better that birds, that are Angels of God, eate them, then wormes of the earth. From thence men goe to an Ile where the men are of an il kind, for they nourith hounds for to ſtrangle men. And when their friends are ſicke that they thinke they ſhall dye, then doe thoſe hounds ſtrangle them, for they will not that they dye a kindely death, for then ſhould they ſuffer too great paine, as they ſay, and when they are thus dead they eate their fleſh for venilon.

Of the Iland of Melke, wherein dwelleth euill people. Chap. lx.

FRom thence men goe by ſea through many Iles vnto an Ile called Melke, and there be full ill people, for they haue none other delight but for to fight and ſlay men, for they drinke gladly mans blood, which

blood

blod they call good, and he that can slay most, is of most fame among them. And if there be two men at strife, and after be made friends, then must they drinke either others blod, or else the accord is of no value. From this Ile men goe to another Ile that is called Traconit where all men are as beasts,

for they are vnreasonable, & they dwell in caues, for they haue not wit to make houses: these men eat Adders, and speake not,

but

but make such an noise as Adders doe one to another, and they make no force of riches, but of a stone that is of fozly colours, and it is called Traconit, and in that Ile they know not the vertue thereof, but they couet it for the faire nesse.

Of the Iland named macumeran, whereas the people haue heads like hounds. Chap. lxj.

FRom that Ile men goe to another that is called Macumeran, which is a great Ile and a faire, and the men and women of that country haue heads like Hounds, they are reasonable, and worship an Ore for their god, they goe all naked but a little cloath before their priuie members, they are good men to fight, and they beare a great Target, with which they couer all their body, and a speare in their hand, and if they take any man in battaile, they send him to their King, which is a great Lord, and deuout in his faith, for he hath about his necke on a Chaine three hundred great Pearles, and as the Papists say their Pater-noster, and other prayers, so their King saith every day three hundred prayers to his God, before he either eate or drinke, and he beareth also about his necke a Ruby, orient, fine and good, that is nere

a foote and fiue fingers long. For when they chuse their King they giue to him that Ruby to beare in his hand. & then they leade him riding about the Citie, and then euer after they are subiect to him, and therefore he beareth that Ruby alway about his necke, for if he bare not the Ruby, they would no longer hold him for King. The great Caane of Cathay hath much coueted this Ruby: but he might neuer haue it, neither by warre nor by other meanes: And this kingis a full true and

vertuous man, for men may goe safely and surely through his land, and beare all that they will, for there is no man so hardy to let them. And from thence men goe to an Ile that is called Silo: this Ile is more then an hundred mile about, and therin be many Serpents which are great, with yealow stripes, and they haue foure fete, with short legs, and great clawes, some be fiue fadoms of length and some of eight, and some of tenne, and some more, some lesse, and they be called Cocodrils: and there be also many wilde beasts and Elephants.

Also in this Ile and in many Iles thereabout, are many wilde Geese with two heads, and there are also in that Country white Lyons, and many other strange beasts, but if I should tell all, it would be too long.

Of a great Iland called Dodyn, where are many men of euill condition. Chap. lxij.

THen is there another Ile, called Dodyn, and it is a great Ile. In the same Ile are many and diuers sorts of men, who haue euill manners, for the father eateth the sonne, and the sonne the father, the husband his wife, and the wife her husband. And if it so be that

that the father be ſicke, or the mother, or any friend, the ſon goes ſone to the prieſt of the law, and prayeth him that he will aſke of the Idoll, if his father ſhall dye of that ſickneſſe or not. And then the prieſt and the ſon kneele downe before the Idoll deuoutly, and aſke him, and he anſwereth to them, and if he ſay that he ſhall liue, then they kéepe him well, and if he ſay that he ſhall dye, then commeth the Prieſt with the ſonne or with the wife, or any that is a friend vnto him that is ſick, and they lay their hands ouer his mouth to ſtop his breath, and ſo they ſlay him, and then they ſmite all the body into péces, and prayeth all his friends for to come and eate of him that is dead, and they make a great feaſt thereof, and haue many minſtrels there, and eate him with great melody.

And ſo when they haue eaten all the fleſh, then they take the bones and bury them, all ſinging with great mirth, and all thoſe of his friends that were not there at the eating of him haue great ſhame and reprowfe, ſo that they ſhall neuer more be taken as friends.

And the king of this Ile is a great Lord and mighty, & he hath in many Iles other Kings vnder him, and in one of theſe Iles are men that haue but one eye, and that is in the middeſt

of their front, and they eate their flesh and fish all raw. And in another Ile are men that haue no heads, and their eyes are in their shoulders, & their mouth is on their breast. In another Ile are men that haue no head nor eyes, & their mouth is in their shoulders. And in another Ile are men that haue flat faces without noses, and without eyes, but they haue two

small

ſmall round holes in ſtead of eyes, and they haue flat mouthes without lips. And in that Ile are men alſo that haue their faces all flat without eyes, without mouth, & without nois, but they haue their eyes & their mouth behind on their ſhoulders.

And in another Ile are foule men, that haue their lips about their mouth ſo great, that when they ſlæpe in the Sun, they couer all their face with their lips. And in another Ile are little men as dwarfes, who haue no mouth but a little round hole, and through that hole they eate their meate with a pipe, and they haue no tongue, neither do they ſpeak, but they blow and whiſtle, and ſo make ſignes one to another. And in another Ile are men with eares hanging vnto their ſhoulders. And in another Ile are wilde men with hanging eares, who haue fet like an horſe, and they run faſt, and they take wilde beaſts and eate them. And in another Ile are men that goe on their hands and fete like beaſts, and are all rough, and will leape vpon a tre like Cats or Apes. And in another Ile are men that goe euer vpon their knées marueilouſly, & haue on euery fot eight toes. And in another Ile are folke that are both men and women, and haue members of both, for to ingender with, & when they will, they vſe one at one time, & another at another time,

and they get children when they vse the members of a man, and they beare children when they vse the members of a woman, many other manner of folke be in the same Iles there about: of whom it were too long to tell all.

Of the kingdome of Mancy, which is a large kingdome. Chap. lxiij.

TO goe from this Ile toward the East, after many dayes, a man shall come to a kingdome called Mancy, and this is in great Inde, and it is the most delectable and plentifull land in all the world. In this land dwell Christians & Sarasins, for it is a great land, and therein are two thousand great Cities, and many other townes. In this land no man goeth a begging, for there is no poore man, and there men haue beards as it were Cats. In this Ile are faire women, and therefore some men call that land Albany, for the white folke: and there is a Citie that is called Latorim, and it is bigger then Paris, and in that land are Birds twise greater then they be here, and there is all manner of victuales good cheape. In this country are white beus, and they beare no feathers but woll, as sheepe doe in our

Land

Land, and women of that Country that are wedded, beare crownes vpon their heads, that they may be knowne by it. In this country they take a beast that is called a Lopze, and they kepe it to goe into waters and riuers, and straight way he drinketh forth of the water great fishes, and thus they take fish as much as them needeth.

From this Citie men goe many dayes iourney to another Citie called Callay, which is one of the fairest of the world, for that citie is neere fifty mile about, & there is in that Citie aboue xij. principall gates without. From thence within three miles is another great Citie, and within this Citie are more then ten thousand bridges, and vpon each bridge is a strong tower, where the kepers dwell, to kepe it against the great Caane, for it boundeth on his land: and one each side of the citie runneth a great riuer, and there dwell Christians and other, for it is a good & plenteous countrey, and there groweth very good vines: In this Citie the King of Mancy was wont to dwell, and there dwell yet religious men. And men goe vpon the riuer till they come to an Abbey of Monkes a little from the Citie, and in that Abbey is a great garden, and therein is sundry sorts of trees of diuers fruits: In that garden

are

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From this Citie men goe many dayes iourney to another Citie called Caſſay, which is one of the faireſt of the world, for that citie is néere fifty mile about, & there is in that Citie aboue xij. principall gates without. From thence within three miles is another great Citie, and within this Citie are more then ten thouſand bridges, and vpon each bridge is a ſtrong tower, where the kéepers dwell, to kéepe it againſt the great Caane, for it boundeth on his land: and one each ſide of the citie runneth a great riuer, and there dwell Chriſtians and other, for it is a good & plenteous countrey, and there groweth very good vines: In this Citie the King of Manci was wont to dwell, and there dwell yet religious men. And men goe vpon the riuer till they come to an Abbey of Monkes a little from the Citie, and in that Abbey is a great garden, and therein is ſundry ſorts of trées of diuers fruits: In that garden

are

are diuers kindes of beasts as Babeunes, Apes, Marmozets, and other, and when the Conent haue eaten, a Monke taketh the remainder and beareth it into the Garden, and ringeth once with a bell of siluer, which he holdeth in his hand, and anon come all those beasts that I spake of, and many moe, more two or three thousand, and he giueth them meat in faire vessels of siluer, and when they haue eaten, he smiteth the bell againe, and they goe away: and the Monke saith that those beasts are soules of men that are dead, and those beasts that are faire, are soules of Lords and other rich men, and those that are foule beasts, are soules of other commons: and I asked them if it had not béne better to giue that reliefe to poore men, and they said, there is no poore man in that country. but if there were, yet were it more almes to giue it to those soules that suffer there their penance, and may goe no farther to get their meat, then to men that haue wit, and may trauaile for their meat. Then men come to a Citie that is called Chibens, and there was the first siege of the King of Mancy. In this citie are therefore bridges of stone as faire as may be made.

Of the Land of Pigme, the people whereof are but three spans long. Chap. lxiiij.

When men passe from the Citie of Chibens, they passe ouer a great River of fresh water, and it is néere foure mile broad, and then men enter into the land of the great Caane. This riuer goeth through the land of Pigme, and there men are of little stature, for they are but three spans long, and they are very faire both men and women, though they be little, and they are married when they are halfe a yéere old, and they liue but eight yéere, for he that liueth eight yéere is holden very old. These small men are the best workemen of silke and of cotten, and all manner of things that are in the world: and these men trauaile not, nor till land, but they haue among them great men, as we are, to trauaile for them, and haue great scorne of those great men, as we would haue of Gyants, or of them if they were among vs.

Of

Of the Citie of Menke, where a great Nauie is, Chap. lxv.

FRom this Land men go through many Countries, Cities and townes, til they come to a citie that men cal Menke. In that citie is a great Nauie of Ships, and they are white as snow by reason of the colour of the wood that they are made of, and they are made as it were great houses, with halles and chambers, and other easements.

Of the Land named Cathay, and of the great riches thereof. Chap. lxvj.

AND from thence men goe vpon a Riuer that men call Ceremolan, and this Riuer goeth through Cathay and doth many times harme when it wareth great: Cathay is a faire Country and rich, full of goods and marchandise: thither come Marchants euery yere for to fetch spices and other marchandises more commonly then they do to other countries. And ye shall vnderstand that the Marchants that come from Uenice, or from Gene, or from other places of Lombardy, or of Italie. they goe by Sea and land eleauen moneths and more or they come to Cathay.

Of a great Citie named Cadon, wherein is the great Caanes Pallace and siege. Chap. lvij.

IN the prouince of Cathay toward the East, is an old Citie, and beside that Citie the Tartarians haue made another Citie that men cal Cadon, that hath xij. gates, & betwéen each two gates is a greate mile, so those two Cities the old and the new, is round about xx. miles. In this Citie is the Pallace and siege of the great Caane, it is a very fayre place and great, of which the wals about be two mile, and within that are many fayre places, and in the garden of that Pallace is a very great hill, on the which is another Pallace, and it is the fairest that may be found in any place, and all about the hill are many

trées bearing diuers fruits, and about this hil is a great ditch, and there nére are many riuers on each side, and in those are many wilde Foules that he may take and not goe out of the Pallace. Within the hal of that pallace are rich pillars of gold, and all the wals are couered with rich skinnes of beasts that men call Panthers.

Those are faire beasts and well smelling, and by the smell of those skinnes, none euil smell may come to the Pallace: those skinnes are as red as blood and they shine so against the Sonn that a man can scarcely behold them, and those skins are estéemed there as much as Gold. In the middest of the Pallace is a place made that they call, the Mountour for the great Caane, that is wel deckt with great and precious stones hanging about, and at the foure corners of the Mountour are foure nedders of gold, and vnder that Mountour and about are Conduits of Beuerage, that they drinke in the Emperours Court. And the hall of that Pallace is richly deckt and well: and first at the vpper end of the hall is the Throne of the Emperour very high, where he sitteth at meat, at a Table that is well bordred with Gold, and that border is full of precious stones and great Pearles, and the grées on which he goeth vp are of diuers precious stones bordred with gold.

At the left side of his throne is the seate of his wife, a degrée lower then he sitteth, and that is of Iasper, bordred with gold, and the seate of his second wife is a degrée lower then the first, and that is also of good Iasper, bordred with Gold: and the seate of the third wife, is a degrée lower then the second, for alway hée hath three wiues with him whereseeuer he is: besides these wiues, on the same side sitteth other Ladies of his kinne each one lower then other, as they are of degrée, and all those that are married, haue a counterfaite of a maus foote vpon their heads nére a cubite long, all made with Precious stones, and about they are made with shining feathers of Pecocks or such other, in token that they are in subiection of man, and vnder mens féete, and they that are not wedded haue none such. And on the right side of the Emperour sitteth first his Sonne, the which shall be Emperour after him, and hée

sitteth

ſitteth alſo a degrée lower then the Emperour, in ſuch maner of ſeates as the Emperour ſitteth, and by him ſitteth other Lords of his kinne, each one lower then other, as they are of degree, And the Emperour hath his table by himſelfe alone, that is made of Gold and precious ſtones, or of white Chriſtall or yellow bordred with gold, and each one of his wiues hath a table by her ſelfe.

And vnder the Emperors Table ſitteth foure Clarks at his féete, that writeth all that the Emperour ſaith, be it good or ill. And at great feaſts, about the Emperours Table, and all other Tables in the hall is a Vine made of gold, that goeth all about the hall, and it hath many branches of Grapes, like to grapes of the Vine, ſome are white, ſom are yellow, ſome red, ſome greene, and ſome blacke: all the red are of Rubies, of creames, or Allabonce, the white are of Chriſtall or Eyrall, the yellow are of Topaces, the greene of Emerauds, and Criſalites, and the blacke are of Quickes and Gerands, and this Vine is made thus of precious ſtones ſo properly, that it ſéemeth that it were a Vine growing. And before the Board of the Emperour ſtandeth great Lords, and no man is ſo hardy to ſpeake vnto him, except it be Muſitions to ſolace the Emperour. And all the veſſels that is ſerued in his hall or chambers, are of precious ſtones, and ſpecially at the tables where greate Lords eate, that is to ſay, of Jaſper Chriſtal Amatiſt or fine gold, and the cups are of Emrauds, Saphires, Topaces, and other: of any manner of ſtones and ſiuer haue they no veſſels, for they eſtéeme but little of ſiuer to make veſſel of, but they make of ſiuer greeces pillars and pauements of hals and chambers. And yée ſhal vnderſtand that my fellow and I were in wages with him xij moneths againſt the King of Nanchy, vpon whom he made war, and the cauſe was we had ſo great deſire to ſée the nobilitie of his Court, if it were ſuch as wée heard ſpeake of, and truely wée found it more richer, and of greater royaltie then euer wée heard ſpeake of, and wée ſhould neuer haue beléeued it had wée not ſéene it: but yée ſhall vnderſtand the vſe of our eating and drinking is more ciuill among vs then in thoſe Countries, for all the commons eate

vpon skinns of beasts on their knées, and eate the flesh of all manner of beasts, and when they haue all eate, they wipe their hands on their skirts: and they eate but once in the day, and eate but little bread, but the manner of the Lords is ful noble.

Wherefore the Emperour of Cathay is called the great Caane. Chap. lxviij.

AND yée shall vnderstand why he is called the great Caane: yée know that all the world was destroyed with Noes flood, but Noe his wife and children. Noe had three sonnes, Sem, Cham & Iapheth. Cham when hée saw his fathers priuities naked when hée slept, hée scorned it, and therefore hée was cursed, and Iapheth couered it. These three brethren had all land. Then Cham toke the best part Eastward, that is called Asia, Sem toke Africke, and Iapheth toke Europe. Cham was the mightiest and richest of his brethren, and of him are come the Panim folke, and diuers manner of men of those Iles, some headlesse, & other men disfigured: for this Cam the Emperour, they called him Cham and Lord of all. But yée shall vnderstand that the Emperour of Cathay is called Caane, and not Cham, and for this cause: it is not long agoe that all Tartary was in subiection and thrall to other nations about, and they were made heardsmen to kéepe beasts, and among them was vij linages or Kings, the first was called Tartary, that is the best, the second linage is called Tamahot, the third Furace, the fourth Ualaire, the fift Semoth, the sixt Wenchy, and the seaueth Sobeth. These are all holden of the great Caane of Cathay. Now it befell that the first linage was an old man, and he was not rich and men called him Chanius. This man lay and slept on a night in his bed, and there came to him a knight all white, sitting vpon a white horse, and said to him, Caane slæpest thou? God that is almightie sent mée to thée, and it is his will that thou say to the vij. linages, that thou shalt be their Emperour, for you shall conquer all the land about you, and they shall be in your subiection, as you haue béene in theirs, and when the morrow came

hée

hée rose vp and said so to the seauen linages, and they scorned him, and said hée was a fole: and the next night the same knight came to the vij. linages, and bad them in Gods behalfe to make Charles their Emperour, and they should be out of all subiection. And on the morrow they chose Chanius to be Emperour, and did him all worship that they might doe, and called him Caane as the white knight called him, and they said they would doe as hée bad them. Then he made many statutes and lawes, the which they called Ysakan. The first statute was, that they should be obedient to God almighty, and beléeue that he should deliuer them out of thraldome, and that they should call on him in all their works. Another statute was that al men that might beare armes should be numbred, and to each ten should be a Maister, and to a hundred a Maister, and to a thousand a Maister. Then he commanded to all the greatest and principallest of the vij. linages, that they should forsake all that they had in heritage or lordship, and that they should hold them payed of that he would giue them of his grace, & they did so: And also he bad them that each man should bring his eldest son before him, and slay his owne Son with his owne hands, and smite off his head, and presently they did his bidding. And when hée saw they made no letting of that hée bad them, then bad hée them follow his banner, and then hée put in subiection all the lands about him.

How the greate Caane was hid vnder a tree, and so escaped his enemies, because of a Bird. Chap. lxix.

And it befell on a day, that the Caane rode with a few men to sée the land that hée had won, and hée met with a greate multitude of his enemies, and here hée was cast downe off his horse, and his horse ranne, and when his men saw him at the earth, they thought hée had béene dead, and fled, and the enemies followed after, and when he saw his enemies were far, he hid him in a bush, for the wood was thicke there, and when they were come againe from the chase, they went to séeke him among the wood

if any were hid there, and they found many, and as they came to the place where hée was, they saw a bird sit on a trée, the which bird men call an owle: then said they, that there was no man, for the bird sat there, and so went they away, and thus was the Caane saued from death, and so he went away on a night to his owne men, which were glad of his comming: and from that time vnto this day men of that Country haue that Bird in great reuerence, and for that cause they worship that bird aboue all other birds of the world.

And incontinent hée assembled all his men and rode vpon his enemies and destroyed them, and when hée had won all the Lands that were about him, hée held them in subiection: And when the Caane had led all the Lords to Mount Belyan, the white knight came to him in a vision againe, and said vnto him, Caane the will of God is that thou passe the mount Belyan, and thou shalt win many Lands, and because thou shalt finde no passage, goe thou to the mount Belyan, that is vpon the sea side, and knéele nine times thereon against the East, in worship of God, and he shall shew thée a way how thou shalt passe, and the Caane did so, and anon the sea that touched the hill withdrew it selfe and shewed him a faire way of nine foote broad betweéne the hill and the sea, and so hée passed right well with all his men, and then hée won the land of Cathay that is the best land and the greatest of all the world; and for those nine knéelings, and the nine foote of way, the Caane and the men of Tartary haue the number of nine in great worship

Of the great Caanes letters, and the writing about his Seale. Chap. lxx.

AND when he had won the land of Cathay hée died, and then raigned after Cythoco the eldest Son of Caane, and his other brothers went to winne them lands in other Countries, and they won the land of Prusse, & of Russe, and they did cal themselues Caanes, but hée of Cathay is the greatest Lord of all the world, and so he cals himselfe in his letters, and saith thus, Caane filius Dei excelsi

excelsi, vniuersam terram colentium sumus Imperator & Dominus Dominantium. That is to say, Caane Gods son, Emperour of all those that till all the land, and Lord of Lords. And the writing about his great seale is. Deus in Cælo, & Caane super terram eius fortitudo omnium hominum Imperatoris sigillum: That is to say, God in heaven, Caane vpon earth the strength the seale of the Emperour of all men. And the writing about his prinie seale is. Dei fortitudo omnium hominum Imperatoris sigillum: That is, the strength of God, the seale of the Emperour of all men. Although it be so that they be not Christians, yet the Emperour and the Tartarians beléeue God almightie.

Of the gouernance of the Countrie of the great Caane. chap. lxxj.

NOw haue I told you why hée is called the great Caane: Now shall I tell you of the gouerning of his Court when they make great feasts, and hée kéepeth foure principall feasts in the yére, the first is of his birth: the second, when hée was carried to the Temple to be circumcised: the third is of his Idols, when they begin to speake: and the fourth, when the Idol beginneth first to doe miracles. and at those times hée hath men wel araied by thousands & by hundreds, and each one knowes what hée shall doe. For there is first ordained foure thousand rich Barons and mightie, for to ordaine the feast and to serue the Emperour, and all these Barons haue crownes of Gold, well dect with precious stones and pearles, and they are clad in cloth of Gold and camathas, as richly as they may be made, and they may well haue such cloathes, for they are there of lesse price then woollen cloath is here. And those foure thousand Barons are parted into foure parts, and each company is clad in diuers colours very richly, & when the first thousand is passed and hath shewed themselues, then come the second thousand, and then the third thousand, and then the fourth: and none of them speaketh a word. And on the one side of the Emperours table

ble sitteth many philosophers of many sciences, some of Astronomie, Nigromancy, Geometrie, Pyromacy, and many other sciences, and some haue before them Astrolabes of gold or precious stones full of sand, or of coales burning, some haue horologes well dight and richly, and other many instruments after their Sciences, and at a certaine houre when they see time they say to men that stand before them, make peace, and then say those men with a loud voyce to all the hall, now be still a while, and then say one of the Philosophers each man make reuerence and incline to the Emperor, that is Gods Son and Lord of the world, for now is time and houre, and then all men bow to him and knéele on the earth, and then the Philosopher biddeth them rise vp againe: and at another houre another Philosopher biddeth them put their finger in their eares, and they doe so: and at another houre another Philosopher biddeth that all men shall lay their hands on their heads, and they doe so, and then hée biddeth them take them away, and they do so, & thus from houre to houre they bid diuers things, and I asked priuily what it should meane, and one of the Masters said, that the bowing and the knéling on the earth at that time, hath this token that all those men that knéled so, shall euermore be true to the Emperour, that for no gift nor threatning they shall neuer be traitours nor false to him, & the putting of the finger in the eare hath this token, that none of those shall heare any ill spoken of the Emperor, or his counsell. And yée shall vnderstand that men bring nothing, as clothes, bread, drinke, nor no such things to the Emperour but at certaine houres that the Philosophers tell, and if any man raise war against the Emperor in what country soeuer it be, these Philosophers know it sone, and tell the Emperor, or his counsel, and he sendeth men thither, for he hath many men. Also he hath many men that keepeth birds, as Gerfankens, Sparhawkes, Faukens, Gentils, Lauers, Sacres, Popiniayes that can speake, and many other: he hath ten thousand Elephants, Babounes, Marmozets and other, and he hath euer about him many Phisitions, more then two hundred that are christian men, and Sarasins, but yet he trusteth more in Christian men then in Sarasins

raſins. And there is in that Country many Saraſins that are conuerted to the faith, through the Preaching of good Chriſtian men that dwell there, and there are many that will not be knowne they are Chriſtians.

Of the great riches of the Emperour, of his diſpending. Chap. lxxij.

THis Emperour is a great Lord, he may diſpend what he will without number, becauſe hee ſpendeth neither Siluer nor Gold, and maketh no money but of Lether or Skins, and this ſame Money goeth through all his Land, and of the Siluer and Gold builded he his Pallace: and he hath in his Chamber a Pillar of gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night, and he hath many other precious Stones and Rubies, but this is the richeſt.

This Emperour dwelleth in the Summer toward the North, in a Citie that men call Saydus, and there it is very Cold, and in the Winter he dwelleth in a Citie that men call Camalach, and there it is very hot: but for the moſt part he is at Cadon, that is not farre thence.

Of the ordinance of the Lords of the Emperour, when he rideth from one Country to another to Warre. Chap. lxxiij.

AND when the great Caane doth ride from one Countrie to another, they ordaine foure hoſts of People, of which the firſt goeth before a dayes iourney, and that Hoſt lyeth at Euen where the Emperor ſhall lye on the morrow, and there is plentie of Victuals. And another Hoſt commeth at the right ſide of him, and another at the left ſide, and in each Hoſt is many men, and then commeth the fourth Hoſt behinde him a Bow draught, and there is more men in that, then in any of the other. And ye ſhall vnderſtand

that the Emperor rideth on no horse: but when he will goe to any secret place with a small traine, where hée will not bee knowne, then he rideth in a Chariot with foure wheeles, and thereupon is a Chamber, made of a Tree that men call Lignum Aloes, that cõmeth out of Paradise terrestre, & that Chamber is couered with Plates of fine Gold, and precious stones and Pearles, and foure Elephants, and foure Oren all white, goe therein, and fiue or sixe great Lords ride about him, so that none other man may come nigh him, except the Emperour call any, and in the same maner with a Chariot and such traine, rideth the Empresse by an other side, and the Emperours eldest Sonne in that same aray, and they haue so many people that it is a great marualle for to sée.

How the Empire of the great Caane is deuided into twelue Prouinces, and how that they doe cast insence in the fire where the great Caane passeth through the Cities and Townes, in worship of the Emperour.

Chap. lxxiiij.

THe Land of the great Caane is deuided into twelue Prouinces, and euery prouince hath more then two thousand Cities and Townes. And when the Emperour rideth through the Countrie, as hée passeth through Cities & Townes, each man maketh a fire before his house, and casteth therein Insence and other things that giue good smell to the Emperour. And if any men of Religion that are christian men dwell néere where the Emperour commeth, they méete him with Procession, with Crosse & holy water, and they sing Veni creator spiritus, with a loud voice, and when he séeth them comming hée commandeth the Lords to ride néere to them to make way that the Religious men may come to him, and when he séeth the Crosse he doth off his Hat, that is made of precious stones and great Pearles, and that Hat is so rich that it is merualle to tell, and then hée enclineth to the Crosse, and the Prelate or the Religious men saith Orisons before him, and giueth him the blessing

ſing with the Croſſe, and hee enclineth to the bleſſing full deuoutly, and then the prelate giueth him ſome fruit, to the number of ix. peares or apples, or other fruit, in a platter of Fold, and then the Emperour taketh one thereof, and the other hée giueth to his Lords, for the maner is ſuch there, that no ſtrange man may come before the Emperour, but he giues him ſomewhat, after the old Law, that ſaith, Non accedit in conſpectu meo inanis, that is to ſay: no man comes into my ſight idle. And then the Emperor biddeth thoſe Religious men that they goe forth, ſo that men of his hoaſt deſile them not, and thoſe Religious men that dwell where the Empreſſe or the Emperours Sonne commeth, they doe in the ſame manner.

How the Caane is the mightieſt Lord of all the world. Chap. lxxv.

THis great Caane is ỹ mightieſt Lord of the world, for Preſter Iohn is not ſo great a Lord as he, nor the Soudan of Babylon, nor the Emperour of Perſia. In this Land a man hath an hundred wiues, ſome fiſ. and ſome more, ſome leſſe, and they take of their kin to wiues, all ſaue their ſiſters, their mothers and daughters and they alſo take their ſtepmother, if their Father be dead, and men and women haue all one maner of clothing, ſo that they may not be knowne, but the women that are married beare a token in their heads, and they dwell not with their husbands, but he may lye by any as he will. They haue plentie of all maner of beaſts, ſaue ſwine, for they will kéepe none, and they beléeue in God that made all things, and yet haue they Idols of gold & ſiluer, and ſo thoſe Idols they offer their firſt milke of beaſts.

Yet of other manners of this Country. Chap. lxxvj.

THe Emperour, the great Caane, hath three wiues, and the principall wife was Preſter Iohns daughter. And the people of this Country begin to doe all their things in the new

Mone, and they worship much the Sunne, and the Mone: those men ride commonly without Spurs, and they hold it a great sinne to breake one bone with another, and to spil Milke on the ground, or any other liquor, that men may drinke: and the most fault that they may doe, is to Pisse in the Houses where they dwell, and he that Pisseth in his House shall bee slaine, and of that sinne they Shriue them to their Priests, and for their pennance they giue Siluer, and the place where they haue Pissed shal be hallowed, or else may no man come there. And when they haue done their Pennance, they shall passe through a Fire or two, to make them cleane of their sinnes. When they haue eaten they wipe their hands vpon their Skirts, for they haue no Table cloathes, except it bee verie great Lords, and when they haue all eaten, they put their Dishes or Platters, not washed, into the Pot or Caudron with the Flesh that is left when they haue eaten, vntill they will eate another time: and rich men drinke Milke of Mares, Asses, or other Beasts, and other Beuerage, that is made of Milke and water together, for they haue neither Bere nor Wine. And when they goe to Warre they Warre full wisely, and each man of them beareth two or three Bowes, and many Arrowes, and a great Hatchet: Gentlemen haue short Swords and he that flyeth in Battaile they slay him, and they are euer in purpose to bring al the Land in subiection to them, for they say, it is Prophesied that they shall ouercome by shot of Archers, & that they shall turne men to their Law, but they wot not what men they shall be: and it is great perill to pursue the Tartarians when they flie, for they will shote behind and slay men as well as before: and they haue small eyes as little Birds, and they are commonly false, for they hold not their promise. And when a man shall dye among them, they strike a Speare in the earth beside him, and when he draweth to the death, they goe out of the House till he be dead, then then they put him into the earth in the field.

How

How the Emperour is brought vnto his Graue when he is dead. Chap. lxxvij.

AND when the Emperour is dead, they set him into a Cart, in the midst of his Tent, and then set before him a Table couered with a Cloth, and thereupon they set flesh and other meate, and a Cup full of Mares Milke, and they set a Mare with a Colt by him, and a Horse sadled and bridled, and they lay vpon the Horse Gold & Siluer, and all about him they make a great Pit, and with all the things they put him therein, as the Tent, Horse, Gold and Siluer, and all that is about him, and they say, when he commeth into another World he shall not be without an House, nor horse, nor Siluer, nor Gold, and the Mare shall giue him Milke, and bring forth more Horses, till hee bee well stored in another World: and one of his Chamberlaines or Seruants is put with him in the earth for to do him seruice in the other world, for they beleeue that when he is dead hee shall he shall goe to another World, and be a greater Lord there then here: and when he is laid in the Earth, no man may bee so hardy for to speake of him before his friends.

When the Empropur is dead, how they choose and make another. Chap. lxxvij.

AND then when the Emperour is dead, seuen of the Kindred gather them together, and they touch his Sonne, or the next of his blood, and they say thus, we will, and we ordain, and we pray thée, that thou wilt be our Lord and Emperour, and he enquireth of them and saith, if yée will that I Raigne ouer you, then must you doe all that I bid you doe. And if I bid that any shall be slaine, hée shall be slaine: and they answere all with one voyce, all that yée bid shall be done. Then sayes the Emperour, from hence forth my word shall cut as

my ſword: and then they ſet him in a chaire and crowne him, and then all the good townes thereabout ſend to him preſents ſo much that he ſhall haue more then C. Cammels loden with gold and ſiluer, beſide other iewels that he ſhal haue of Lords, as precious ſtones and gold without number, and horſes, and rich clothes of Camacas and Tarius, and ſuch other.

What Countries and Kingdomes lye next to the Land of Cathay, and the fronts thereof. Chap. lxxix.

THis Land of Cathay is in Aſia the deepe, and this ſame Land reacheth toward the Weſt vpon the Kingdome of Serrie, the which pertained ſometime to one of the three Kings that went to ſeeke our Lord in Bethlem, & all thoſe that come of this kin are Chriſtian men. Theſe men of Tartary drinke no wine. In the Land of Cozoſaym, that is, at the North ſide of Cathay, is very great plentie of goods, but no wine, the which hath at the Eaſt ſide a great wildernes that laſteth more then an hundred dayes iourney. and the beſt Citie of that Land is called Cozoſaym: and after the name of that Citie is the Land called, and men of this land are good warriours and hardy, and thereby is the Kingdome of Comayne, this is the moſt and the greateſt Kingdome of the World, but it is not all inhabited: for in one place of the Land is ſo great cold, that no man may dwell there for cold: and in another place is ſo great heate, that no man may dwell there: and there are ſo many faiths that a man cannot tell on what ſide he may turne him: and in this Land are few trees bearing fruite. In this Land men lye in tents, and they burne dung of Beaſts for lacke of wood. This Land deſcendeth toward Pruſe & Ruſſy, and through this land runneth the River Echel, that is one of the greateſt riuers of the world, and it is Frozen ſo hard every yeare that men fight thereupon in great battailes on horſe, and footmen more then C. M. at once. And a little from that River is the great Ocean, that they call Maure,

Maure, and betweene this Maure and Aſpy, is a very ſtraight paſſage, to goe toward Inde, and therfore King Alexander did make there a Citie that men call Alexandrie, for to kepe that paſſage, ſo that no man may paſſe vnleſſe he haue leaue: and now is that Citie called Port de Fear, and the principall Citie Comaine, is called Darachis, that is one of the three waies to goe to Inde, but through this way may not men goe vnleſſe it be in Winter, and this paſſage is called Derbent. And another way is to goe from the land of Turkeſtan through Perſia, in this way are many dayes iourneis in wilderneſſe. And the third way is that that commeth from Coſmaine, and goeth through the great citie, & through the kingdome of Abachare. And ye ſhall vnderſtand that all theſe kingdomes, and Lordſhips vnto Perſia, are holden of the great Caane, and many other, and therefore he is a great Lord of men and of Land.

Of other wayes comming from Cathay toward the Greeke Sea, and of the Emperour of Perſia. Chap. lxxx.

NOw that I haue ſhewed you the Lands towards the North, to come from the Lands of Cathay to the Lands of Bruſe & Ruſſy, where Chriſtian men dwell, Now ſhall I ſhew vnto you of other Lands and Kingdomes, in comming downe from Cathay to the Greeke Sea, where Chriſtian men dwell: and for as much as next the great Caane of Cathay, the Emperour of Perſia is the greateſt Lord, therefore I ſhall ſpeake of him: and ye ſhall vnderſtand that he hath two Kingdomes, the one beginneth Eaſtward, and it is the Kingdome of Turkeſtan, and it laſteth Weſtward to the ſea of Caſpy, and Southward to the land of Inde. This land is great and plaine, and well manned with good Cities, but two moſt principall, the which are called Bacirida, and Sormagannt. The other is the kingdome of Perſia, and laſteth from the Riuer of Phiſon, vnto great Armony, and Northward vnto the ſea of Caſpy, & Southwards to the land

land of Inde, and this is a full plenteous Countrie, and a good: In this Land are three principall Cities, Mallabor, Saphen, and Sermelle.

Of the Land of Armony, which is a good Land, and of the Land of Myddy. Chap. lxxxj.

THen is the Land of Armony, in the which was sometimes three Kingdoms, that is a good land and plenteous, and it beginneth at Persia, and lasteth Westward to Turky in length, and in breadth lasteth from the Citie of Alexander (that now is called Port de Fer) vnto the land of Middy. In this Armony are many faire Cities, but Canrissi is most of name. Then is the Land of Middy, and it is very long and not broad, and beginneth Eastward at the land of Persia, and Inde the lesse, and lasteth Westward to the Kingdome of Chalde, and Northward to little Armony: in this Middy are many great Hils and litle Plaines, and there dwell Sarasins and other manner of men, that men call Corines and Kermen.

Of the Kingdome of George and Abcan, and many merualles. Chap. lxxxij.

THen nert the Kingdome of George that beginneth Eastward at a great Hill, that men call Abior: this Land lasteth from Turky to the great Sea, and to the Land of Middy and great Armony, and in this Land are two Kingdomes, one of Abcan, and another of George, but hee of George is in subiection to the great Caane, but hee of Abcan hath a strong Country, and defendeth him well against his enemies: and in this land of Abcan is a great marualle, for there is a Country in this land that is nere three dayes iourney in length, and is called Hamton, and that country is all couered with darknesse, so that it hath no light, that no man may see there, and no man dare goe into that Country for

for darkneſſe. And neuertheleſſe men of that Country thereby ſay that they may ſomtime heare therin the voyce of men and horſes crying, and cockes crow, and they know well that men dwell there, but they know not what manner of men: and they ſay this darkeneſſe came through the worke of God, that hee did for Chriſtian men there. For there was a wicked Emperour that was of Poy, and was called Saures, and hee purſued ſometime the Chriſtian men to deſtroy them, and did make them doe ſacrifice to his falſe gods, for in that Country dwelled many Chriſtian men, the which left all their goods and cattell, and riches, and went to Greece, and when they were all in a great plaine that is calld Pecon, the Emperour and his men came to ſlay the Chriſtian men, and then the Chriſtian men kneeled down and prayed to God, and anon came a thick cloud and couered the Emperour and all his beaſts, ſo that he might not goe away, and ſo they dwell in darkeneſſe, and they neuer came out after: and the Chriſtian men went forward as they would, and therefore they ſay thus, *A domino factum eſt iſtud, & eſt mirabile in oculis noſtris*: that is to ſay, of our Lord is this done, and it is meruailous in our eyes. Out of this land commeth a riuer whereby men may ſee by good tokens that men dwell therein.

Of the Land of Turkey, and diuers other Countries, and of the land of Meſopotamia. Chap. lxxxiij.

THen next is the land of Turkey, that reacheth to great Armony, and therein are many countries, as Caperdoce, Saure, Byke, Duecion, Patan and Geneth: in each one of theſe Countries are many good Cities, and it is a plaine land, with few hils and Riuers, and then is the kingdome of Meſopotamia, that beginneth Weſtward at the ſtome of Tygre, at a Citie that men call Moſell, and it lacketh Weſtward to the ſtome of Euphrate, to a Citie that men call Rochaim, and Weſtward from high Armony, vnto the wil-

derneſſe of Inde the leſſe, and it is a good Land and plaine, but there is few Riuers, and there is but two hils in that land, the one is called Simar, and the other Lilon, and it reacheth vnto the land of Chalde: and yͤ ſhall vnderſtand that the land of Ethiopia reacheth Eaſtward to the great wilderneſſe, Weſtward to the Land of Nuby, Southward to the Land of Maritan, and Northward to the Red Sea, and then is the Maritan that lafteth from the hils of Ethiope, vnto Liby the high and the low, that lafteth to the great Sea of Spaine.

Of diuers Countries, Kingdomes and Iles, and maruailes beyond the Land of Cathay. Chap. lxxxiij.

NOw haue I ſaid and ſpoken of many things on this ſide of the great Kingdome of Cathay, of whom many are obeiſant to the great Caane. Now I ſhall tell of ſome lands, Countries and Iles that are beyond the land of Cathay. Who ſo goeth from Cathay to Inde the high and the low, he ſhal goe through a Kingdome that men call Caſdiſſen, and it is a great Land, there groweth a maner of Fruit as it were Gourdes, and when it is Ripe men cut it aſunder, and they find therein a Beaſt as it were of fleſh, bone and bloud, as it were a litle Lambe, without woll, and men eat the beaſt and fruit alſo, and ſure it ſeemeth very ſtrange. Neuertheleſſe I ſaid to them, that I held that for no maruaile, for I ſaid that in my country are trées that beare fruit that become birds flying, and they are good to eat, and that that falleth on the water liueth, & that that falleth on the earth dieth, and they merualled much therat. In this land and many other there about, are trées that beare Cloues, and Nutmegs, and Maſe, and many other ſpices, & there be Vines that beare ſo great grapes that a ſtrong man ſhall haue enough to beare a cluſter of Grapes. In that ſame Land are the hils of Caſpy that men call Uber, and encloſed within thoſe hils are the Iewes of the x. kindes, that men call Gog and Magog, and they may come out on no ſide. There were incloſed xvij kings, with their folk, that dwelled

led betweene the Hils of Sycbe: and King Alexander chased them thither among those Hils, for hée trusted to haue enclosed them there, through the worcking of men, but he might not and when hée saw hee might not, hée prayed to God that hée would fulfill that which he had begun, God heard his Prayer and enclosed the Hils all about them but at the one side, and there is the Sea of Caspy. Here some men might aske, if there be a Sea on one side, why goe they not out there: thereto answere I, that although it be called a Sea, it is not a Sea, but a Pole standing among hils, and it is the greatest Pole of all the world, and though they go ouer that pole, yet they wot not where to arine, for they can no speech but their owne. And yée shall vnderstand that these Iewes which dwell among the hils haue no Law among them, and yet they pay tribute for their land to the Kings of Armony: and somtime it is so that some of those Iewes go ouer the hils, but many may not passe there together, for the Hils are so great & high. Neuertheless, men say in that Country thereby that in the time of Antichrist they shall doe much harme to Christian men, and therefore all the Iewes that dwell in diuers parts of the World learne for to speake Hebrew, for they hope that these Iewes that dwell

among the hils aforesaid shall come out of the hils, and speake all Hebrew, and nothing else, and then shall these Iewes speak Hebrew to them, and lead them into Christendome for to destroy Christian men. For these Iewes say they know by their Prophesies, that those Iewes that are among those hils of Caspay, shall come out, and Christian men shall bee in their subiection, as they be vnder Christian men now. And if ye will know how they shall finde the passage out, as I haue vnderstood, I shall tell you. In the time of Antichrist, a Fore shall make his denne in the same place where King Alexander did make the Gates, and hee shall dig in the earth so long till hee pierce it through and come among the Iewes, and when they see the Fore they shall haue great mernaile of him, for they neuer saw such a beast, but other Beasts they haue among them many: and they shall chase this Fore and pursue him vntill that he be fled againe into his hole that he came from, & then shall they dig after him vntill they come to the gates that Alexander did make of great stones well laid with morter, then shall they breake those Gates, and they shall finde the way forth.

Of the land of Bactrie and of many Griffons, and other beasts. Chap. lxxxv.

FRom this Land men shall goe vnto the Land of Bactrie, where are many wicked men and cruell: in that Land are Trees that beare Woll, as it were sheepe, of which they make Cloath. In this Land are Potaines that dwell some-time on Land, and some-time on Water, and are halfe a man and halfe a horse, and they feede on men, when they may get them. In this land are many Griffons more then in other places, and some say they haue the body before as an Eagle, and behinde as a Lyon, and it is truth, for they be made so: but the Griffon hath a body greater then eight Lyons, and stronger then an hundred Eagles, for certainly hee will beare to his nest flying a horse and a man vpon his back, or two Oxen yoked together as they go to plough, for he hath-

hath long nailes on his feet, as great as it were hornes of Oxen, and of those they make cups there to drinke with, and of his ribs they make bowes to shoot with.

Of the way to goe to Prester Iohns land, which is Emperour of Inde. Chap. lxxxvj.

FRom this Land of Bactrie men goe many dayes iourney to the Land of Prester Iohn, that is a great Emperour of Inde, and men call his Land the Ile of Pantrore. This Emperour Prester Iohn holdeth a great land, and many good Cities & good townes. In this kingdome are many great Iles and large, for the land of Inde is parted into Iles, because of great Riuers that come out of Paradise: and also in the sea are many great Iles. The best Citie that is in the Ile of Pantrore is called Nile, that is a noble Citie and a rich. Prester Iohn hath vnder him many Kings, and diuers Lords, and his land is good & rich, but not so rich as the land of the great Caane, for Merchants come not so much thither as they doe into the land of the great Caane, for it is too long a iourney. And also they finde in that Ile of Cathay all things that they haue needs of, as spicery, cloath of gold, and other riches: and although they might haue better cheape in the land of Prester Iohn, then in the land of Cathay, and more fine, neuer theleſſe they will not goe thither by reason of the length of the iourney, & great perils on the sea: for there are many places in the sea where are many rocks of a stone that is called Adamant, the which of his own kind draweth to him all manner of iron, and therefore there may no ships that haue iron nayles passe, but it draweth them to it, and therefore they dare not goe into that country with ships for feare of the Adamant. I went once into that sea, & saw as it had been a great Ile of trees, stocks & branches growing, & the shipmen told mee that those were great ships that abode there through the vertue of the Adamants: and of things that were in the ships, whereof those trees sprung and waxed, and such rockes are there many in diuers places of that sea, and therefore dare there no

shipmen passe that way. And another thing also is, that they feare the long way, and therfore they goe most to Cathay, and that is nérer vnto them. And yet it is not so nére, but that from Uenice or Gene by Sea to Cathay is xj. or xij. Moneths iourney. The Land of Prester Iohn is long, and Merchants passe thither through the Land of Persia, and come into a Citie that men call Hermes, for a Philosopher that was called Hermes founded it, and then passe an arme of the sea, and come to another Citie that men call Saboth, and there find they all Merchandises, and Popiniayes as great plentie as Larkes in our Country. In this Country is little wheate or barley, and therefore they eat Rice, Milke, and Chéese, and other fruits. This Emperor Prester Iohn, Weddeth commonly the daughter of the great Caane, and the great Caane his Daughter. In the Land of Prester Iohn is many strange things, and many precious Stones so great and so large that they make of them Vessels, Platters and Cups, and many other things, of which it were too long to tell, but somewhat of his Law and of his Faith I shall tell you.

Of the faith and beliefe of Prester Iohn, but he hath not all the full beliefe as we haue. Chap. lxxxvij.

THis Emperour, Prester Iohn, is Christned, and a great part of his Land also, but they haue not all the Articles of our Faith, but they beléeue well in the Father, the Sonne, and the Holy Ghost, and they are very deuout, and true one to another, and they make no force of cattel. And he hath vnder him threescore and twelue Prouinces and countries, and in each one is a King, and those Kings haue other kings vnder them. And in this land are many merualles, for in this Land is a grauelly sea that is of sand and Grauell and no drop of water, and it ebbeth and floweth with very great waues as another sea doth, & it is neuer standing still, and neuer in rest, and no man may passe to the land beyond it. And although there be no water in the sea, yet men may

may find therein very good fish, and of other fashion and shape then are in any other Sea, and also they are of a very good taste and swéte, and good to eat. And thré daies iourney from that sea are many great hils, through which runneth a great flood that commeth from Paradise, and it is full of precious stones and no drop of water, and it runneth with great Waues into the grauelly Sea: And this flood runneth thré dayes in the wéke so fast, that it carrieth great stones off the rocks with it that make much noyse, and as sone as they come into the grauelly sea, they are no more séne, and in those thré daies when it runneth thus, no man dare come in it, but the other dayes men goe therein when they will. And so beyond that flood toward the Wilderneſſe is a great plaine among hils all sandy and grauelly, and in that plain grow trés, that at the rising of the Sunne each day, begin to grow, and so grow they till midday, and beare fruit, but no man dare eate of that fruit, for it is a manner of yron, and after midday it turneth againe to the earth, so that when the Sunne goeth down it is nothing séne, and so doth it euery day: and there is in that wilderneſſe many wilde men with hornes on their heads, very hideous, and they speak not but rout as swine: and in that country are many popiniayes, that they cal in their language Pittak, and they speake through their owne kind, partly as a man, and those that speake well haue long tongues and large, and on euery foote fiue toes, but their are some that haue but thré toes, but those speake not, or very ill.

Of another Iland, where also dwelleth good people therein, and is called Sinople. Chap. lxxxviij.

THen is there another Ile that is called Synople, wherein also are good People and true, and full of good Faith, and they are much like in their liuing to the men before sayd, and they goe all naked. Into that Iland came King Alexander, and when hé saw their good Faith and

and truth and their good beliefe, hée sayde that hée would doe them no harme, and bad them aske of him riches or any thing else, and they should haue it. And they answered that they had riches enough when they had meat and drink to sustaine their bodies, and they sayde also that riches of this world is nought worth, but if it were so that hée might graunt them, that they should neuer die, that would they pray him. And Alexander said, that might hée not doe, for hée was mortall and should die as they should. Then sayde they, why art thou so proud and wouldest win all the world, and haue it in thy subiection, as it were a God, and hast no terme of thy life, and thou wilt haue all riches of the world, the which shall forsake thée or thou forsake them, and thou shalt beare nothing with thée but it shall remaine to others, but as thou wert borne naked, so shalt thou be done in earth. And Alexander was greatly astonied at this spéech, and though it be so that they haue not the Articles of our faith, neuertheleſſe I beléeue that God liketh their seruice as hée did of Iob, that was a Panim, the which hée held for his true seruant, and many other. I beléeue verily that God loueth all those that loue him, and serue him méekely and truely, and that despise the vaine-glory of the world, as these men doe, and as Iob did: and therefore said our Lord, through the mouth of the holy Prophet Elay, Ponam eis multiplices leges meas, that is to say, I shall put lawes to them in many manners: and the Gospell saith thus, Alias oues habeo, quæ non sunt ex hoc ouili, that is, I haue other sheep that are not of this fold: and therto accordeth the vision that S. Peter saw at Joppa, how the Angell came from heauen and brought with him all manner of beasts, as serpents and diuers foules, saying to Saint Peter, Take and eate, and Saint Peter answered, I neuer eat of any vncleane beast: and the Angell said to him, Non dicas immunda quę Deus mundauit. That is to say, Call thou not those things vncleane that God hath cleansed. This was done in token that men should not haue any man in disdaine for their diuers lawes, for wée wot not whom God loueth, and whom God hateth.

Of

Of two other Iles, the one is called Pitan, wherein be little men that can eat no meat: and in the other Ile the men are all full of feathers. Chap. lxxxix.

THere is another Ile that men call Pitan, the men of this land till no ground, for they eate nothing, and they are small, but not so small as Pigmyes. These men liue with smell of wilde apples, and when they goe far out of the country they beare apples with them, for as sone as they lose the sauour of Apples they die: they are not reasonable, but as wilde as beasts. And there is another Ile where the people are feathered, but their face and the palmes of their hands, these men goe as well about the sea as on the land, and they eat flesh and fish all raw: in this Ile is a Riuer that is two mile and a halfe broad, that men call Renemar.

Of a rich man in Prester Iohns land, named Catolonapes, and of his garden. Chap. xc.

IN an Ile of Prester Iohns land, that men call Silcorach, there was a man that was called Catolonapes, he was rich and had a faire castell on a hill, and strong, and he made a wall about the hill very strong and faire, within he had a faire garden, wherein were many trees, bearing all manner of fruits that he might finde, and he had planted therein all manner of herbs of good smell, and they bare flowers, and there were many faire wels, & by them was made many halls and chambers, well deckt with gold and azure, and he had made there diuers stories of beasts, and birds that sung, and turned by engin or otherage, as they had been quick: and he had in his garden all things that might be to mans solace and comfort: he had also in that garden maydens of the age of xv. yeres, the fairest that he might

finde, and men children of the same age, and they were clothed with cloth of gold, and he said that they were Angels, and hee caused to be made certaine hils, and enclosed them about with precious stones of Iasper and Chalcedon, with gold & pearles, and other manner of stones, and hée made a Conduit vnder the earth, so that when hée would, the wels ran somtime with milke, sometime with wine, and sometime honie, and this place hée called Paradise, and when any yong batcheler of the country, Knight or Squire, commeth to him for solace or sport, he leadeth him into his paradise, & sheweth them these things, as the songs of Birds, and his Damsels, and wels: and hée did strike diuers instruments of musick in a high tower that might be heard, and said they were Angels of God, and that place was Paradise, that God had graunted to those that beléeue, when hée saith thus, Dabo vobis terram fluentem lac & mel. That is, I will giue you a land, flowing with milke and hony. And then this man did make those men drinke a manner of drinke by which they were dronken, and hee said to them if they would dye for his sake, when they were dead they should come to his Paradise, and they should be of the age of those maydens, and should dwell alway with them, and hée would put them in a fairer Paradise, where they should see God in his ioy, and in his maiestie: and when they granted to doe that he would, then he had them goe and slay such a Lord or a man of the Countrie that hée was wroth with, and that they should haue no feare of any man, and if they were slaine themselues for his sake, hée would put them in his Paradise when they were dead. And so went those Batchelers to slay great Lords of the country, and were slaine themselues in hope to haue that Paradise, and thus he was auenged of his enemies through this deceit: and when rich men of the Country perceiued his cautell and malice, and the will of this Catolonapes, they gathered themselues together, and assailed the castle, and slue him and destroyed all his goods, and his faire places, and riches that were in his Paradise, and the place of the walls are there yet, and some other things, but the riches are gone: and it is not long agoe since it was destroyed.

Of

Of the perillous valley that is beside the Riuer of Pison. Chap. xcj.

And a little from this place, on the left side, beside the riuer of Pison is a great meruaile. There is a valley betweene two hils, and that is foure mile long, and some men call it the valley inchaunted, some the valley of Diuels, some the valley perillous: and in that valley are many tempests, and a great noyse bery hideous both day and night, and a sound, as it were a noise of Tabers and Trumpets, as it were at a great feast. This valley is full of Diuels, and hath béene alwaies, & men say there is an entry to hell. In this valley is much gold and siluer, wherefore many Christian men and other goe thither for desire of that gold and siluer, but few of them come out againe, for they are anon strangled with Diuels: and in the middest of that valley, on a Rocke, is a Visage, and the head of a fiend bodily, bery hideous and dreadfull to see, and there is nothing séene but the head and the shoulders, but there is no Christian man nor other in the world so hardy, but that hee would bee greatly afraid to behold it, for hée beholdeth each man so sharply felly, and his eyes are so staring, and sparkling as fire, and hee changeth so often his countenance, that no man dare come neere for all the world: and out of his nose commeth great plentie of fire, of diuers colours, and sometime is the fire so stinking, that no man may suffer it, but alway a good Christian man, and one that is stedfast in the faith, may goe therein without harme, if they call to God, onely, for forgiuenesse of their sinnes, then shall the Diuels haue no power ouer them. And yé shall vnderstand, that when my fellowes and I were in that Valley, wee had very great doubt if wé should put our bodies in a venture to goe through it, and some of my fellowes agréd thereto, and some would not, and there were in our company two Fryers minours of Lombardie, who said, if any of vs would goe in, they would also, as they had said so: vpon trust of them, wé said that wee would goe, and wee did

make our prayers to God for our safegard, and so wé went in fifty men, and when wé came out wé were but v. and wé wist not whether our fellowes were lost there, or that they turned againe, but wé saw no more of them: other of my fellowes that would not goe in with vs, went about another way for to be before vs, and so they were, and wé went through the valley, and saw there many meruailous things, Gold, Siluer, precious stones and Iewels, great plenty as wé thought, whether it were so or no I know not, for diuells are so subtill & false, that they make many times a thing to séeme that it is not, for to deceiue men, and therefore I would touch nothing for feare of enemies that I saw there, in many likenesses, some of dead bodies, that I saw lye in the valley, but I dare not say that they were all bodies, but they were bodily shapes through making of diuels, and we were often cast downe to the earth by winde, thunder and tempest, but God helped alway, and so passed wé through that valley without perill or harme, thankes be to God.

Of an Iland wherein dwell people as great as Giants, of xxviij. or xxx. foot of length, and other things. Chap. xcij.

AND beyond that valley is a great Ile where be people as great as Gyants, of xxvij. foot long, and they haue no clothing but beasts skinnes that hang on them, and they eate no bread but flesh raw and they drinke milke, and they haue no houses, and they eate gladlier flesh of men then other, and men say to vs that beyond that Ile is an Ile where are greater Gyants, of xlv. or l. foot long, and some said l. cubites long, but I saw not them: and among these Gyants are great shéepe, as it were young oxen, and they beare great wooll, these sheepe haue I séene many times. Another Ile is there Northward, where are many euill & foule women, and they haue precious stones in their eyes, and they haue such force that if they behold any man with wrath, they slay them with beholding, as the Basalyske doth. Another Ile is there

there of faiꝛer folke and good, where the cuſtome is ſuch, the firſt night that they are wedded, they take a certaine man that is oꝛdained thereforꝛe, and let them lye by their wiues to haue their maidenheads, and they giue him great reward foꝛ his trauaile, and thoſe men are called Gadyberien, foꝛ men of that Country hold it a great thing to make a woman no maiden, and if it be ſo that the huſband finde her a maiden the next night after (foꝛ peraduenture hée that lay by her was dꝛunken, oꝛ foꝛ any other cauſe) the huſband ſhall complaine of him to the Lawyers, that he hath not done his deuoir, and he ſhall be grieuouſly puniſhed and chaſtiſed: but after the firſt night they kéepe their wiues well, that they ſpeake not with thoſe men: and I aſked what was the cauſe why they had that cuſtome, and they ſaid, heretofoꝛe men lay with their wiues firſt & no other, and their wiues had ſerpents in their bodies, and ſtung their huſbands in the yard, oꝛ on their bodies, & ſo were many men ſlaine, and thereforꝛe had they that cuſtome to let other men haue their maidenheads, foꝛ feare of death; and thus they ſuffer them to aſſay the paſſage, oꝛ they aduenture.

Of women which make great ſorrow when their children are borne, and great ioy when they are dead. Chap. xcvij

ANother Ile there is, where women make great ſoꝛrow when their childꝛen are boꝛne, and when they are dead they make great ioy, and caſt them into a great fire and burnes them: and they that loue well their huſbands, when they are dead, they caſt them in a fire & burne them, foꝛ they ſay that fire ſhall make them clean of all filth and vices, and they ſhall be clean in another woꝛld: and the cauſe why they wéepe when their childꝛen are boꝛne, and that they ioy at their death is, they ſay a childe when he is boꝛne, commeth into this woꝛld to haue trouaile, ſoꝛrow and beauineſſe, & when they are dead they goe to Paradiſe, where Riuers are of Milke and Hony, and there is life and ioy and plenty of goods without trauaile oꝛ ſoꝛrow. In this Ile they elect their kings by voices, & they chooſe him not foꝛ his riches

and nobleneſſe, but him that is of good conditions, and moſt righteous and true, that iudgeth euery man truely, little and much, after their treſpaſſe, and the King may iudge no man to death without counſell of his Barons, and that they all aſſent. And if it bee ſo that their King doe a great treſpaſſe, as ſlay a man, or ſuch like, hee ſhall die alſo, but hee ſhall not bee ſlaine, but they charge and command that no man bee ſo hardie to keepe him companie, nor to ſpeake to him, nor giue him meat nor drinke, and thus he dieth: for they ſpare no man that hath done a treſpaſſe, for loue, Lordſhip, riches, or nobleneſſe, that they doe him right after that he hath deſerued.

Of an Iland where men wed their owne daughters and kinſwomen. Chap. xciij.

THere is another Ile where is great plenty of people, and they neuer eat fleſh of Hares nor of Hennes, nor Géeſe, yet is there many of them, but they eate of all other beaſts, and they drinke milke. In this Countrie they wed their owne daughters, and other of their kin, as them liketh, and if there bee ten or eleuen men in one houſe, each one of their wiues ſhall be common to other, and at night one haue one of the wiues, and another night another, and if ſhé haue any childe, ſhe may giue it to whom ſhé will, ſo that no man know it to be his. In this land and many other places of Inde, are many Crocodiles, that is a manner of long Serpent, and on nights they dwell on water, and on dayes they dwell on land and rocks, and they eat not in winter. Theſe ſerpents ſlay men and eat them weeping, and they haue no tongue.

In this Country and many other, men call ſáde of cotten, and ſow it each yére, and it groweth as it were ſmall trees, and they beare cotten. In Araby is a kinde of beaſt that ſome men calla Geraſant that is a faire beaſt, and hee is higher then a great courſer or ſtéed, but his necke is neere xx. cubites long, and his taile like a Hart, and hé may looke ouer a high houſe,

and

and there are many Camelions, that is a little beaſt, and hee neuer eateth or drinketh, and hee changeth his colour often, for ſometime hée is of one colour, and ſometime of another, and hée may change him into all colours that hee will, ſaue blacke and red. There are many wilde ſwine of many colours, & as great as Oxen, and they are ſpotted as it were ſmall Fawnes: and there are Lyons all white, and there be other Beaſts, as great as Stéedes, that men call Lanhorans, and ſome men call them Tonts, and their head is blacke, and thrée long hornes in his front, as cutting as ſharpe ſwords, and he chaſeth and will ſlay Elephants. And there is many other manner of Beaſts, of whom it were too long to write all.

Of an Iland where dwell good people and true. Chap. xcv.

THere is another Iland good and great, and plenteous, where are good men and true, and of godly life after their faith, and though they bee not Chriſtians, neuertheleſſe, of kind they are full of good vertues, and they flie all vices, and all ſinne and wic-

liſe

lice, for they are not enuious, proud, couetous, lecherous, nor gluttenous, and they doe vnto another man that they would hée did to them, and they fulfill their commandements, and they make no force of riches, nor of hauing, and they sweare not, but they say yea, and nay, for they say hée that sweareth will deceiue his neighbour: and some men call this Ile the Ile of Bragamen, and some call it the land of faith, and through it runneth a great riuer, that men call Thebe: and generally all men in those Iles, and other thereby are truer and wiser then in other Countries: in this Ile are no théeues, murtherers nor beggers. And forasmuch as they are so true and so good, there is no tempest nor thunder, warre, hunger, nor tribulation, and thus it séemeth well that God loueth them well, and hée is well pleased with their déeds, and they beléeue in God that made all things, and him they worship, and they liue so temperately in meate and drinke that they liue very long, and many of them dye without sickneſſe: their life faileth them with age.

How King Alexander sent his men thither for to winne that land Chap. xcvj.

AND King Alexander somtime sent his men to win that land. And they sent him letters that said thus. What behoueth a man to haue all the world that is not content therewithall: thou shalt find nothing at all in vs, why shouldest thou make warre vpon vs? for wée haue no riches nor treasure, and all the cattell of our Country are common, our meates that wée eate are our riches, and in stead of gold and siluer, wée make our treasure peace and concord, and loue, and wée haue naught but a cloath vpon our bodies, our wiues are not arayed richly to please, for wée hold it a great folly for a man to trimme vp his body with costly apparell to make it séeme fairer then God made it. We haue béene euermore in peace till now that thou wilt disherit vs. Wée haue a King among vs, not for néede of the law, nor to iudge any man, for there are no trespassors among vs, but

all

all onely, to learne vs to be obedient to him, and so maist thou take from vs but our good peace. And when King Alexander saw this letter, he thought hée should doe too much harme if hée troubled them, and sent to them, that they should kéepe well their good manners, and haue no dread of him.

How the Emperour Prester Iohn, when hee goeth to battaile, hath three crosses of fine Gold borne before him. Chap. xcvij.

THe Emperour Prester Iohn, when hee goeth to battaile, hath no banner borne before him, but hée hath borne before him three crosses of fine gold, and those are large and great, and richly set with precious stones, and for to kéepe each crosse hee ordaineth a thousand men of armes, in manner as men kéepe a standard in other countries: and hee hath men without number, when hee goeth to any battaile against any other Prince. And when hee hath no battaile, but rideth with small company, then hath hée borne before him but a crosse of a tré, not painted, and without gold or precious stones, and all plaine, in token that our Lord Iesus Christ suffered death on a crosse of tré. And also he hath borne before him a vessell full of Iewels, and gold & precious stones, in token of his present noblenesse and of his might: hée hath borne before him likewise a platter of gold full of earth, in token that all Lordship and noblenesse shall turne to naught, and all flesh shall turne to earth.

Of the most resident place of Prester Iohn, which is in a Citie called Suse. Chap. xcviij.

AND he dwelleth commonly at the citie of Suse, and there is his principall pallace, that is so rich that it is strange to tell: For about the principall Tower of the palace are two pomels of gold all round, and each one of those hath two Car-

buncles, great and large, that shine very clere in the night: and the principall gates of this pallace are of precious stones that men call Sardine, and the borders of the barres are of Iuory, the windowes of the hall and chambers are of Christall, the Tables that they eate off, some Emerandes, some of Payk, some of gold and precious stones, and the pillers that beare the tables are of such stones also, and the staires on the which the Emperour goeth vp to his table where hee sitteth at meat, one is of Mallike, another of Christall, and another of greene Iaspy, another of Diasper, another of Sardin, another of Cornelin another of Sexton, and that hee setteth his sete vpon is of Chrisolits, and all these staires are bordred with fine gold, and wel set with great pearles and other precious stones and the side of his table are Emerands, bordred with gold and with precious stones, the pillers in his chamber are of fine gold, with many Carbuncles, and other such stones that giue great light in the night, and though the Carbuncles giue great light, neuertheleste there burneth xij. great vessels of Christall, full of balme, to giue good smell, and to driue away euill ayre. The frame of his bed is all Saphire, well bound with gold, to make him sleepe well, and for to destroy Lechery, for he will not lye by his wiues but thrice a yere, after the seasons, and that onely for getting of children. And he hath also a fayre Pallace in the Citie of Nise, where he dwelleth when hee will, but the aire there is not so well tempered as it is in the Citie of Sarse. And he hath euery day in his Court more then xxx. thousand men, besides commers and goers, but xxx. thousand there, or in the Court of the great Caane spendeth not so much as xij. thousand in our country. He hath euermore vij. Kings in his Court to serue him, and each one of them serueth a moneth, and with these Kings serue alway xxij Dukes & CCC. Earles, and euery day are in his court xij. Archbishops, and xx. Bishops. The Patriarke of Saint Thomas is as it were a Pope, and Archbishops, Bishops and Abbots, all are kings in that country, and some of the Lords is Maister of the hall, some of the chamber, some steward, some Marshall, and other Officers, and thereby hee is richly serued. And his Land

extendeth

extendeth in breadth foure moneths iourney, & it is of length without measure.

Of the wildernesse wherein groweth the trees of the Sunne and the Moone. Chap. xcix.

AND beyond this place is a great wildernesse as men that haue bene there say. In this wildernesse, as men say, are the trees of the Sunne, and of the Moone, that spake to King Alexander, and told him of his death, and men say, that those that kepe those trées and eat of the fruits of them, liue foure or fiue hundred yere through vertue of the fruit, and wée would gladly haue gone thither, but I thinke that an hundred thousand men of armes could not passe that wildernesse for the plentie of wilde beasts, as Dragons, and Serpents, that slay men when they passe that way. In this land are many Elephants, both white and blue, without number, & Unicornes, and Lyons of many colours. Many other Iles are in the land of Prester Iohn, that were too long to tell, and much riches, and of precious stones great plentie. I haue heard say why this Emperour is called Prester Iohn, and for those that know it not I will declare. Sometime there was an Emperour a noble Prince, and a doughtie, and hee had many Christian Knights with him, and the Emperour thought hee would see the seruice in Christian Churches, and then was Churches of Christendome in Turky, Surry, and Tartary, Hierusalem, Palestine, Araby and Alapy, and all the land of Aegypt: And this Emperour came with a Christian Knight into a Church of Aegypt, and it was on a Saturday after Whitsunday, when the Bishop gaue Orders, and hée beheld the Seruice, and asked of the Knight what folke those should bée that stood before the Bishop, and the Knight said they should be Priests: and hée said hée would no more be called King ne Emperour, but Priest, and he would haue the name of him that came first out of the Priests, and hee was called Iohn, and so haue all the

Emperours ſince béne called Preſter Iohn. In this land are many Chriſtian men, of good faith and good law, and they haue prieſts to ſing ſeruice, and they receiue the ſacrament as men of Gréce doe, and they ſay not otherwiſe, but as the Apoſtles ſaid, as Saint Peter and Saint Thomas, and other Apoſtles, when they ſong and ſaid Pater noſter, and the words with the which the Communion is ſacred: wæ haue many additions of Popes that haue béne ordained, of which men of those countries know not.

Of a great Iland and kingdome called Taprobane. Chap. C.

TOward the Eaſt ſide of Preſter Iohns Land, is an Ile that men call Taprobane, and it is right good and fruitfull, and there is a great King and a rich, and he is obedient vnto Preſter Iohn, and the King is alway made by election. In this Ile are two winters and two Summers, and they reape corne twice in the yére, and gardens flouriſh at all times in the yére. There dwelleth good people and reaſonable, and many Chriſtian men among them are full rich, and the water betweene the ſide of Preſter Iohn: and this Ile is not very dépe, for men may ſée the ground in many places.

Of two other Iles, one is called Oriell, and the other Argete, where are many gold mines. Chap. Cj.

THere are more Eaſtward two other Iles, the one is called Oriell, and the other Argete: of which, all the land is full of mines of gold and ſiluer. In thoſe Iles may men ſee no Stars clére ſhining, but one Star that is called Canapos, and there men ſee not the Moone but in the laſt quarter. In that Ile is a great hill of gold that Piſmires keepe, and they part the fine gold from other that is not fine, and the Piſmires are as great as hounds, ſo that no man dare come there for

dread

dread of Pismires that would assay them, so that men cannot dig for the gold nor get thereof, but by subtiltie: and therfore when it is very hot, the pismires hide themselues in the earth from morne to none of the day, and then men of the country take Cammels and Dromedaries, and other beasts, and goe thether, and lade them with gold, and goe fast away, or the pismires come out of the earth. And other times when it is not so hot, that the pismires hide them not, they take Mares that haue foles, and they lay vpon thole mares two long vessels as it were two small barrels with the mouth vpwards, and driue them thether and kepe their foles at home, and when the pismires se their vessels they leape thereto for by kind they leaue no hole nor pit open, and anone they fill thole vessels with gold and when the men thinke the vessels be full, they take the foles, & bring them as nere as they dare, and then they whiny and the mares heare them, and anone they come to their foles, and so they take the gold: for these pismires will suffer beasts to come among them, but no men.

Of the darke country and hils, and rocks of stone, nigh to Paradise. Chap. Xiiii.

BEyond the Iles of the land of Prester Iohn, and his Lordship of wildernesse, to goe right East, men shall finde nothing but hils, great rocks, and other barne land, where no man may se day or night as men of that Country say: and this wildernesse and darke land lasteth to Paradise terrestre, where Adam and Eue were set, but they were but a little while there, and that is toward the East, at the beginning of the Earth, but that is not our East that we call, where the Sun riseth, for when the Sunne riseth there, then it is midnight in our country, by reason of the roundnesse of the Earth: for our Lord made the earth all round in the middest of the firmament. Of Paradise can I not speake properly, for I haue not bene there, but that I haue heard, I shall tell you. Men say that Paradise terrestre is the highest land of all the world, and it is so high that it toucheth

were to the circle of the Moone, for it is so high that Noes flood might not come thereto, which couered all the Earth about.

A circle of Paradise terrestre. Chap. Ciij.

THis Paradise terrestre, is inclosed all about with a wall, and that wall is all couered with mosse, as it semeth, that men may see no stone nor nothing else whereof it is, and in the highest place of Paradise in the middest of it is a Well, that casteth out the foure floods that runne through diuers Lands. The first flood is called Pison or Ganges, and that runneth through Inde: in that Riuer are many precious stones, and much Lignum Aloes, and grauell of gold. Another is called Nilus or Giron, and that runneth through Ethiope and Aegypt. The third is called Tigre, and that runneth through Assiria and Armony the great. And the fourth is called Euphrates that runneth through Armony the lesse, and Persia: and men say that the sweet and fresh waters of the world take their spring of them. The first Riuer is called Pison, that is to say, gathering of many Riuers together and falling into one, and some call it Ganges, of a king that was in Inde, that men call Gangeras, for it runneth through his land: and this riuer is in some places cleane, and in some places troubled: in some place hot, in some place cold. The second riuer is called Nilus or Giron, for it is euer troubled, for Giron is to say, trouble. The third riuer is called Tigre, that is to say, fall running, for it runneth faster then any of the other, named so of a beast that men call a Tigre, for heer runneth fast. The fourth riuer is called Euphrates, that is to say, well bearing, for there groweth many good things vpon that riuer. And ye shall vnderstand that no man liuing may goe vnto that Paradise, for by land he may not goe for wilde beasts which are in the wildernesse, & for hils and rockes, which no man may passe: Neither by those Riuers may any man passe, for they come with so great course, and so great waues that no ship may saile against them. Ma-

ny

ny great Lords haue assayed many times to goe by those Riuers to Paradise, but they might not speed in their way, for some dyed for wearinesse of rowing, some waxt blind, & some deafe with noise of the waters, so no man may passe there but through speciall grace of God. I can tell you no more of that place, which I may speake of vpon mine owne sight.

How Prester Iohns lands yeth foot against foot to England. Chap. Ciij.

THese Iles of the land of Prester Iohn, they are vnder the earth to vs, and other Iles there are who so would pursue them, for to compasse the earth, hauing the grace of God to hold the way, he might come right to the same Countries that hee were come of and come from, and goe about the earth, but for that it asketh so long time, and also there are so many perils to passe, that few men assay to goe so, and yet it might bee done, far men come from those Iles to other Iles, costing on the Lordship of Prester Iohn, which men call Cassoy, and that country is neere lx. dayes iourney long, and more then sixtie of breadth, and this Cassoy is the best land that is in those countries, saue Cathay, and if Merchants came thither, as commonly as they doe to Cathay, it would be better then Cathay: for it is so thicke of Cities & townes that when a man goeth out of a Citie he seeth another at each side: there is great plenty of spices and other goods: the King of this Ile is rich and mightie, and he holdeth his land of the great Caane, for that is one of the xij. Princes that the great Caane hath vnder him, beside his owne Land.

Of

Of the Kingdome of Ryboth. Chap. Cv.

FRom this Ile men goe to another Kingdome, that is called Ryboth, and that is also vnder the great Caan. This is a good countrye plenteous of corne wine, and other things: men of this land haue no houses, but they dwell in tents made of trees: And the principall Citie of the country is all blacke, made of black stones and white, and all the streetes are paued with such stones, and in the Citie is no man so hardy to spill blood of man ne beast, for worthy of a Iuiage that is worshipped there. In that Citie dwelleth the Pope of their Law, and they call him Lopasse: he giueth all dignities and benefices that fall to the Images: And men of religion, and men that haue Church liuings in that country, are obedient to him as men here to the King. They haue a custome in this Countrie, that when a mans father is dead, whom they will do great worship vnto, they send after all his friends, religious priests, and many other, and they beare the body to an hill with great ioy and mirth, and when it is there, the greatest prelate smiteth off his head, and layeth it vpon a great plate of gold or siluer, and giueth it to his Son, and the Son taketh it, and giueth it to other of his friends singing and saying many Dirions, and then the priests and the religious men cut the flesh off the body, in peeces, and say Dirions, and the birds of the country come thither, for they know well the custome, and they flye about them, as the Eagles & other birds that eate flesh, and the priests call the peeces vnto them, and they beare it away a little from thence, and then they eate it: and as the priests were wont to sing for soules, Subuenite sancti Dei, so those priests there sing with high voyce in their language, in this manner wise: See and behold how good and gracious a man this was, that the Angels of God come for to fetch him, and beare him into Paradise. And then thinketh the sonne of this father that he is greatly worshipped when birdes haue eaten him, and when there are most plentie of birds, there is most worship

ship. And then commeth the Son home with all his friends, and maketh them a great feast, then maketh hée cleane his fathers scalpe, and giueth them drinke therein, and the flesh of his fathers head hée cutteth off, and giueth it to his most speciall friends, some a little, and some a little for daintie. And in remembrance of this holy man that the Birds haue eaten, the Sonne kéepeth his scalpe for a cup, and therein drinketh he all his life, in remembrance of his father.

Of a rich man that is neither King, Prince, Duke, nor Earle. Chap. cvj.

And from this place men goe ten dayes iourney through the Land of the great Caane, which is a very good Ile and a great Kingdome, and the King is very mightie. And in this Ile is a rich man, which is neither King, Prince, Duke nor Earle, but hée hath each yéere foure thousand Horses, charged with Rice and Corne, and hee liueth Nobly and richly after the manner of the Country, for hee hath fiftie Damsels, that serue him euery day at his meate and bed, and doe what hée will. And when he sitteth at the table they bring him meate, and at each time fiue messes together, & they sing in the bringing a Song, and they cut his meats and put it into his mouth: and he hath very long Nayles on his hands, for that is great nobilitie in that Country, and therefore they let their nayles grow as long as they may, and some let them grow so long that they come about their hands, and that is great honor and gentry: and the gentry of a woman is to haue small féete, and therefore so soone as they are borne, they binde their féete so straight, that they cannot ware halfe as they should. And hée hath a very faire Pallace & rich, where hee dwelleth, of which the wal is two mile about, and therin is many faire gardens, and all the pauements of the hall and chambers is of gold and siluer: and in the midst of one of his Gardens is a little Hill, wheron is a place made with towres and pinacles all of gold, and there hée will sit often to take the ayre and disport, for it is

made for nothing elſe. From this land men may goe to the land of the great Caane.

How all the Lands, Iles and Kingdomes before rehearſed haue ſome Articles of our Faith. Chap. cvij.

AND yée ſhall vnderſtand that all theſe men and folke that haue reaſon, that I haue ſpoken of, haue ſome Articles of our Faith, and though they be of diuers lawes and beliefes, yet they haue ſome good points of our faith, and they beleeue in God, as the Prophet ſaith, Et metuunt eum omnes fines terræ; That is to ſay, and all the ends of the earth ſhall feare him. And in another place, Omnes gentes ſeruient ei; That is to ſay, all Nations ſhall ſerue him: But they cannot ſpeake perfectly, but as their naturall wit teacheth them, neither of the Sonne nor of the holy Ghoſt but they can well ſpeake of the Bible, and ſpecially of Geneſis, and the bookes of Moſes. And they ſay that thoſe creatures which they worſhip are no Gods, but they worſhip them for the great vertue that is in them, which may not be without the ſpeciall grace of God: and of ſimulacres and Idols, they ſay that al men haue ſimulacres, wherby they meane the Papiſts, who haue Images of our Lady and other, but they thinke that they worſhip the Images of ſtone and of wood, and not the Saints; whom they doe repreſent for as the letter teacheth Clarkes how they ſhall beleeue, ſo Images and Pictures teach lay men: they ſay alſo that the Angell of God ſpeaketh to them in their Idols and doth miracles: and they ſay thus, but it is the euill Angell that doth miracles to maintaine them in their Idolatry.

How Sir *Iohn Mandeuile* leaueth many meruailes vnwritten, and the cauſe wherefore. Chap. cviij.

THere are many other Countries where I haue not yet béene nor ſéene, and therefore I cannot ſpeake properly of them. Alſo in Countries where I haue béene are many meruailes

uailes that I ſpeake not of, it were to long a tale, and therefore bold you apaid at this time with that I haue ſaid, for I will ſay no more of meruailes that are there, ſo that other men that goe thither may finde enough for to ſay, that I haue not told.

What time Sir *Iohn Mandeuile* departed out of England. Chap. cix.

AND I Iohn Mandeuile went out of my countrey and paſſed the Sea, the yeare of our Lord 1332. and haue paſſed through many Lands, Iles and Countries, and now come to reſt. I haue compiled this Booke, and writ it, the yeare of our Lord 1364. thirty two yeares after my departing from my Country. The rather for the pleaſure of all ſuch as delight to reade the ſtrange and wonderfull meruailes of other forraine Countries, as alſo for a direction to all ſuch as ſhall deſire to ſee either all, or ſome of theſe Countries heretofore ſpecified: and becauſe ſome things herein ſpoken of, may ſeeme ſtrange and ſcarcely credible, therefore I haue thought good to make knowne vnto all that will ſee more proofe hereof, in the booke called Mapa Mundi, there they ſhall finde the moſt part of the ſame ratified and confirmed. And I pray all that ſhall read this Booke, and looke for no further proofe, to iudge fauorably thereof, ſince they ſhall in conceit ſee as much at home without much paines, as I did after many weary and dangerous ſteps paſſed: and I pray to God of whom all grace commeth, that he will fulfill with his grace, the readers and hearers hereof, and ſaue them body and ſoule, and bring them to his Ioy that euer ſhall laſt. Amen.

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